

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 14.

BOSTON, SATURDAY, NOVEMBER 6, 1847.

WHOLE No. 340.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

The Hebrew Chant.

(See extract from the Jewish Liturgy, in CHARLOTTE ELIZABETH'S "Judah's Lion," or "Herald," June 26.)

Hark! hark! 'tis the voice of Elijah declaring,
I will mightily strengthen salvation to thee;
When Messiah shall come, thy deliverance bearing:
Proclaim the approach of the great Jubilee!

Hark! hark! 'tis the voice of the King, the Anointed!
Millions of thousands the brightest of all;
Coming down to Olivet's mount as appointed,
While the blast of the cornet the rebels appal.

'Tis the voice of the BATHKOL, loud roaring from Zion,
Proclaiming glad freedom to earth's farthest bound;
'Tis the voice making known the approach of the LION
Of Judah's famed tribe: hail, hail the blest sound!

'Tis the voice to the captives proclaiming their rescue;
And Messiah shall come with his myriads of saints:
Declare the glad tidings! From all that oppress you,
Come, come forth ye children, and cease your complaints.

I will shout the glad tidings! 'Tis the voice of compassion,
Pressing Israel's seed, and as infants unborn
They shall innocent be, through Jehovah's salvation,
And pure as the dew at the birth of the morn!

The voice of the True One! The voice of salvation!
Of the Lord who beholdeth, and worketh for thee:
Declaring the season when earth's every nation
Shall acknowledge His Name, the Great ONE to be.

I will shout the glad tidings! 'Tis the voice of the Mighty
Creator and Sovereign of heaven and earth,
Exclaiming about His words, they delight me:
Shall a nation complete come forth at a birth?

I will shout the glad tidings! The voice is proclaiming
The time of redemption, the end of the night!
Which the prophet foretold, when in spirit exclaiming—
It shall be,—at eventide there shall be light!

'Tis the voice of the Savior's going up to the mountain
Of Zion, the sick to make whole, and restore
All her children, whose names are past human recounting,
To extend her possessions, as never of yore!

I will shout the glad tidings! 'Tis the voice loudly crying!
Prepare to Damascus a place for thy sons,
And thy daughters, who ne'er again weeping and sighing,
Henceforth shall appear as the temple's bright stones.

'Tis the voice to make joyful the fair rose of Sharon,
For they shall arise that in Hebron do sleep!
Turn, turn ye to me, cries the voice, and declaring,
On the day that ye hearken, salvation ye'll reap!

I will shout the glad tidings! 'Tis the voice crying,
Wake ye,
Arise ye, and sing, who inhabit the dust!

'Tis the voice of the BRANCH, who to Zion will take
Thee:
The Branch who is David, the Blessed, the Just.

'Tis the voice of the multitude praising Messiah!
His reign they admire, of His greatness they sing:
I will shout the glad tidings! I'll raise my voice
Higher,
Making great thy salvation, Immanuel our King!

'Tis the voice to His people bestowing salvation!
'Tis the voice loud exclaiming, the wicked's vile name
Shall utterly perish! Yet Israel a nation,
In glorious beauty, shall ever remain.

Oswego (N. Y.), Oct. 27th, 1847. HENRY HEYES.

Tenth Tent Meeting.

NEW YORK CITY.

(Concluded.)

N. N. Whiting lectured in the afternoon, from Isa. 25:6-8.

Mr. Himes occupied the evening. His address was a commentary upon certain passages in the 19th and 20th chapters of Revelation, concerning the first and second Resurrections, commencing at the 6th verse of the 20th chapter.

He would first enquire, what was the

meaning of this Resurrection? The temporal millennialists defined it to mean conversion. Apply it in this sense to the 5th and 6th vs., and those that were first converted, would live a thousand years in that converted state, (a little longer than Methuselah lived,) and the rest of the world was not to be converted till the thousand years had ended. That was shutting the door in reality.

Again: it was affirmed, that the reign of the saints with Christ, spoken of in the 6th verse, during 1000 years, was a spiritual reign; that he would be with them only in the spirit; and that it would be a period of extraordinary piety; but at the end of that period, a resurrection of the martyred spirits would take place. But if Satan was bound, Mr. H. thought there would be little chance for exercising a martyr spirit. The Adventists claimed that the first resurrection was a resurrection of the bodies of the saints. Mr. H. next cited Acts 24:15, and John 5:28, 29. In these passages reference was made to two distinct resurrections.

Again: Luke 14:12, 14. Why, it might be asked, was not the reward given at the resurrection? Because there was a distinct resurrection of the just.

Again: Luke 20:33, 36. In the 35th verse, the resurrection spoken of, is expressed in the original, "out from the dead." "From the dead," of course, meant to leave some there. This proved clearly that there was a resurrection of the children of God, and a resurrection of the children of Satan.

Again: Phil. 3:8, 11. The word resurrection, in the 10th verse, simply expressed Christ's resurrection. In the 11th verse, it meant, out from the dead, leaving some there. An English critic gave this view of the subject: "If by any means I might attain unto this resurrection out from the dead." This view harmonized the passage with others. Of course, if Paul shared in the first resurrection, he was safe. Why, it might be asked, was not the time of Christ's reign fixed at 500, or 10,000 years, instead of 1000? Because the time represented the Sabbath, or the 7th millenary.

Again: Rev. 20:5. In reference to this passage, it might be asked, why the wicked were not judged in the 1000 years? Because Christ could do no work on the Sabbath—not until the 1000 years were finished, then the rest of the dead would live and be judged.

Again: Rev. 19:11, 15. What was

here recorded would occur at the second advent. The 16th, 17th, and 18th vs. represented the armies of the earth in conflict. He, Mr. H., doubted not but there were armies now in existence that would be thus engaged when Christ should come. The power of the beast, or Papal Rome, which, it was estimated, could raise two million fighting men throughout Europe, showed that its supremacy, now threatened, would not be surrendered without a struggle. It would be in the midst of this struggle that Christ's kingdom would come. The 20th and 21st verses represented the final destruction of the armies of the "aliens." In the 20th chapter, the same things were recorded, under their different emblems. The "angel," in 1st verse, was Jesus Christ; represented in the 2d verse as having the chains of death, and binding the devil for precisely the same period that the saints should reign with God, viz., 1000 years. In the 4th verse, judgment was given to the people of the Most High. The 7th and 8th verses are parallel passages to Isa. 24:21, 22. Here Satan is loosed, after his enthrallment, and goes forth to deceive—who? Why, the entire nations of the earth—all that lived before and since the flood; his generals and captains, with his armies, are all gathered together for a final conflict. These armies go up, and encompass the camp of the saints, the New Jerusalem, in Eden. If Satan was in the first Eden, was it unreasonable to suppose that he would be in the second, or new earth? But they are deceived by Satan, and instead of entering into battle, they are destroyed by fire from heaven. The 11th verse records the passing away of the heavens and earth. The 12th, the judging of the righteous dead, or those who have part in the first resurrection—the small and great. 13th verse represented the judgment of those who come up in the second resurrection.

The 14th verse declares that on the blessed second death hath no power. Mr. H. next alluded to the 21st chapter. The first seven verses described all that was promised in the restitution, and the 8th, the allotment of the wicked and unbelieving.

Mr. H. closed with a brief exhortation to all present to be prepared for the first resurrection, for it would be moral and eternal suicide to let the question of preparation remain unsettled.

The Tent was crowded during the morning and afternoon services on Sunday, with a serious and highly attentive assembly. After the afternoon service had concluded, a meeting of the friends of the Advent cause was held. Mr. Whiting was called to the Chair, and Mr. I. E. Jones was elected Secretary. A series of resolutions, commendatory of Mr. Himes and his co-laborers in the series of meetings that had been held in the Tent, were then offered, and unanimously approved. On motion, an invitation was extended to Mr. Himes to transfer the publication of the "Advent Herald" to N. Y. city, which was carried without a dissenting voice.

In closing the report of this meeting, the reporter would return his sincere thanks to the Tent committee and others, for their kindness and attention, and the facilities offered him for making out his report. In reference to their peculiar belief of the speedy coming of Christ and his Kingdom, he would say, that a set time was not spoken of during the whole of the meetings—the Kingdom was simply alluded to as being nigh at hand. In this matter they have been grossly misrepresented.

To complete our report of the principal sermons delivered during the late Tent meetings by the Advent preachers; we annex the following sketch of the sermon on the evening of the Sunday that the Tent meetings were omitted because of the rain, by Mr. R. Hutchinson, at Washington Hall, Hester-st.

Text—Acts 3:21. Our subject, remarked Mr. H., is the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began; and though I have read the above passage as my text, yet I design to make the first and second chapters of Genesis the chief basis of what I may say on the present occasion.

The Holy Scriptures, as you are aware, abound with types, or figures, pointing us to Christ and his blessed Kingdom. (Col. 2:16, 17.) And there is no type, or figure, which is more significant or expressive than the ancient paradise state, as narrated in the first two chapters of Genesis, shadowing forth, as we shall hereafter see, the New Jerusalem state in the restitution of all things. And it may be instructive and useful to show, in a few leading particulars, that the paradisaical state in the beginning shadowed forth that state of bless-

edness, when the kingdom under the whole heaven shall be given to the saints of the Most High. (Dan. 7:27.) Thus, while the shadow was lost in Adam, the glorious substance shall be restored in Christ.

First.—The heaven and the earth as they came from the hand of God, when he pronounced them very good, shadowed forth the new heavens and the new earth, wherein dwelleth righteousness. See Gen. 1:1-31 : 2:1-4 ; Isa. 65:19, 66, 22 ; 2 Pet. 3:13 ; Rev. 21:1-5. While the new heaven and the new earth will evidently be made out of the same materials as the original ones, yet as the new ones will so far surpass them in beauty and blessedness, of course the original ones must be regarded as a mere type of those which are to come.

"In Christ the tribes of Adam boast
More blessings than their father lost."

Second.—The six days of creation shadowed forth six thousand years, to the finishing of the mystery of God; and the day on which God rested from all his works, shadowed forth the millennial reign of Christ with his glorified bride. Collate Gen. 1:31 ; 2:1-3 ; Exod. 20:9-11 ; 31:15-17 ; Col. 2:16, 17 ; 2 Pet. 3:8-10 ; Rev. 20:4-6. This view of the subject has been held in the church, both Jewish and Christian, during her best and purest ages. And as we are evidently living in the very neighborhood of the termination of six thousand years from the creation, we are near the point of time to which the saints of former ages have looked for the restoration of all things, and the ending of sorrow and death.

"Six thousand years have nearly past
Since Adam from thy sight was cast."

Third.—Adam, the man connected with the first paradise, shadowed forth Jesus Christ as the King of the new earth. See Rom. 5:14, where Adam is expressly declared to be "the figure of him who was to come." And there are several points of agreement between Adam and Christ. Adam was the son of God.—(Luke 3:38.) Christ is the son of God, and in a higher sense than Adam. (Heb. 1:1, 2 ; Rom. 1:4.) Adam was made in the image of God. (Gen. 1:26.) Christ "is the image of the invisible God."—(Col. 1:15.) Adam was first formed, then Eve. (1 Tim. 2:13.) So Christ is called "the first born of every creature." (Col. 1:15.) In what sense is he the first born of every creature? The context answers, "He is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." This will explain a difficult passage in Rev. 3:14, where Christ is styled "the faithful Witness, and the beginning of the creation of God." This is given in a little different form of expression in the first chapter and 5th verse: "From Jesus Christ, who is the faithful Witness and the first begotten of the dead." Thus Jesus became the beginning of the creation of God when he rose from the dead. God, as it were, commenced to create the world to come, in raising up Christ;—his resurrection body is the first immortal

element of an immortal kingdom, and is the pledge and specimen of the entire—the first fruits of the great harvest.—Again. The name of Adam is given to Christ. (1 Cor. 15:45.) Why is Christ here called Adam? Not because that was his proper name, but evidently because he who bore that name was a figure of Christ, and because Christ will occupy the same position in the kingdom of God on earth when restored, as Adam occupied during his purity and blessedness. Hence the restoration of the earth, will be the coming of the antitypical Adam in glory to reign.

Fourth.—The kingdom confided to Adam and his "help-meet" in the beginning, shadowed forth the kingdom promised to Christ and the saints;—in other words, the kingdom promised to Christ and the saints is, in substance, the same kingdom as was intrusted to Adam and Eve. This will appear by comparing Gen. 1:26-28 ; Ps. 8:4-7 ; Heb. 2:5-10 ; Micah 4:8. And when are the saints to receive the kingdom thus prepared for them from the foundation of the world? See Matt. 25:34. Then will that great promise be verified: "Blessed are the meek, for they shall inherit the earth." (Matt. 5:5.)

Fifth.—The garden of Eden, the capital of the kingdom of Adam, shadowed forth the New Jerusalem, the capital of the kingdom of Christ. In other words, the New Jerusalem in the kingdom of God's dear Son, will answer to the garden of Eden in the kingdom of Adam. This will be apparent to the Bible student, by collating Gen. 2:8-17 ; Rev. 2:7, and the 21st and 22d chapters.—Thus the restoration of paradise to the earth, is the New Jerusalem coming down from God out of heaven, and occupying its appropriate place on the renovated earth, as the capital of the kingdom of God among redeemed men for ever, even for ever and ever.

Sixth.—Eve, the "help-meet" of Adam, shadowed forth the true Church, the "help-meet" of Jesus Christ, in the immortal and glorified age. Compare Gen. 2:18-25 ; Rev. 19:7-9 ; Eph. 5:25-32. Thus the Church is the queen of the new earth. But the day is yet in the future, which God the Father has appointed for the marriage of his Son. Christ is yet in his Father's house,—he is waiting for his own house; and at the time appointed the royal Bridegroom will come forth in all his glory, the saints of every age and clime will join him in the air, and thus the two will become one flesh for ever. How beautifully this relation is expressed in one of Wesley's Hymns.

"The Church in her militant state
Is weary and cannot forbear:
The saints in an agony wait
To see him again in the air!
The Spirit invites, in the Bride,
Her heavenly Lord to descend!
And place her enthron'd at his side,
In glory that never shall end.
The news of his coming I hear,
And join in the catholic cry:
O Jesus, in triumph appear,
Appear in the clouds of the sky!
Whom only I languish to love,
In fulness of majesty come,
And give me a mansion above,
And take to my heavenly home."

And what is the qualification for the

kingdom restored? It is two-fold. (1.) *Moral*, consisting in conformity to the will of God. See Matt. 7:21 ; Rev. 22:14. (2.) *Physical*, consisting in our vile bodies being changed and fashioned like unto Christ's glorious body. See 1 Cor. 15:50-54. And (3.) The receiving of the physical qualification at the coming of the kingdom, altogether depends on our now possessing the moral qualification. See Rom. 8:11 ; Gal. 6:7-9.

Observations on Man's Departure.

BY DR. NELSON.

(Concluded.)

I was surprised to find that the condition of mind in the case of those who were dying, and of those who only *thought* themselves dying, differed very widely. I had supposed that the joy or the grief of death, originated from the fancy of the patient; (one supposing himself very near to great happiness, and the other expecting speedy suffering,) and resulted in pleasure or apprehension. My discoveries seemed to overturn this theory. Why should not the professor of religion who believes himself dying, when he really is not, rejoice as readily as when he is departing, if his joy is the offspring of expectation? Why should not the alarm of the scuffer, who believes himself dying and is not, be as uniform and as decisive as when he is in the river, if it comes of fancied evil or cowardly terrors? The same questions I asked myself again and again. I have no doubt that there is some strange reason connected with our natural disrelish for truth, which causes so many physicians, after seeing such facts so often, never to observe them. During twenty years of observation, I found the state of the soul belonging to the dying was uniformly and materially unlike that of those who only supposed themselves departing. This is best made plain by noting cases which occurred.

1. There was a man who believed himself converted, and his friends, judging from his walk, hoped with him. He was seized with disease, and believed himself within a few paces of the gate of futurity. He felt no joy, his mind was dark and his soul clouded. His exercises were painful, and the opposite of every enjoyment. He was not dying. He recovered. He had not been in the death-stream. After this he was taken again. He believed himself dying, and he was not mistaken. All was peace, serenity, hope, triumph.

2. There was a man who mocked at holy things. He became seriously diseased, and supposed himself sinking into the death slumber. He was not frightened. His fortitude and composure were his pride, and the boast of his friends. The undaunted firmness with which he could enter futurity was spoken of exultingly. It was a mistake. He was not in the condition of dissolution. His soul never had been on the line between two worlds. After this he was taken ill again. He supposed as before that he was entering the next state, and he really was; but his soul seemed to feel a different atmosphere. The horrors of these scenes have been often described, and are often seen. I need not endeavor to picture such a departure here. The only difficulty in which I was thrown by such cases was, "Why was he not thus agonized when he thought himself departing? Can it be possible that we can stand so precisely on the dividing line, that the gale from both this and the coming world may blow upon our cheek? Can we have a taste of the exercises of the next territory before we enter it?" When I attempted to account for this on the sim-

ple ground of bravery and cowardice, I was met by the two following facts.

First, I have known those (the cases are not unfrequent,) who were brave, who had stood unflinching in battle's whirlpool. They had resolved never to disgrace their system of unbelief by a trembling death. They had called to Christians in the tone of resolve, saying, "I can die as coolly as you can." I had seen those die from whom entire firmness might fairly be expected. I had heard groans, even if the teeth were clenched for fear of complaint, such as I never wish to hear again; and I had looked into countenances, such as I hope never to see again.

Again, I had seen cowards die. I had seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I had heard such as it were, sing before Jordan was half forded, I had seen faces where, pallid as they were, I beheld more celestial triumph than I had ever witnessed any where else. In that voice there was a sweetness, and in that eye there was a glory, which I never could have fancied in the death-spasms, if I had not been near.

The condition of the soul, when the death-stream is entered, is not the same with that which it becomes (oftentimes) when it is almost passed. The brave man who steps upon the ladder across the dark ravine, with eye undaunted and haughty spirit, changes fearfully, in many cases, when he comes near enough to the curtain to lift it. The Christian who goes down the ladder, pale and disconsolate, oftentimes starts with exultation, and tries to burst into a song when almost across.

Case of Illustration.—A revolutionary officer, wounded at the battle of Germantown, was praised for his patriotism. The war ended, but he continued still to fight, in a different way, under the banner of one whom he called the Captain of his salvation. The applause of men never made him too proud to talk of the Man of Calvary. The hurry of life's driving pursuits could not consume all his time, or make him forget to kneel by the side of his consort, in the circle of his children, and anticipate a happy meeting in a more quiet clime.

To abbreviate this history, his life was such that those who knew him believed, if any one ever did die happily, this man would be one of that class. I saw him when the time arrived. He said to those around him, "I am not as happy as I could wish, or as I had expected. I cannot say that I distrust my Savior, for I know in whom I have believed; but I have not that pleasing readiness to depart which I had looked for." This distressed his relatives beyond expression. His friends were greatly pained, for they had looked for triumph. His departure was very slow, and still his language was, "I have no exhilaration and delightful readiness in my travel." The weeping circle pressed around him. Another hour passed. His hands and his feet became entirely cold. The feeling of heart remained the same. Another hour passes, and his vision has grown dim, but the state of his soul is unchanged. His daughter seemed as though her body could not sustain her anguish of spirit, if her father should cross the valley before the cloud passed from his sun. She (before his hearing vanished) made an agreement with him, that at any stage as he travelled on, if he had a discovery of advancing glory, or a foretaste of heavenly delight, he should give her a certain token with his hand: his hands he could still move, cold as they were. She sat holding his hand hour after hour. In addition to his sight, his hearing at length failed. After a time he appeared almost

unconscious of any thing, and the obstructed breathing peculiar to death was advanced near its termination, when he gave the token to his pale, but now joyous daughter; and the expressive flash of exultation was seen to spread itself through the stiffening muscles of his face. When his child asked him to give a signal if he had any happy view of heavenly light, with the feelings and opinions I once owned, I could have asked, "Do you suppose that the increase of the death-chill will add to his happiness? Are you to expect, that as his eyesight leaves, and as his hearing becomes confused, and his breathing convulsed, and as he sinks into that cold, fainting, sickening condition of pallid death, that his exultation is to commence?"

It did then commence. Then is the time when many who enter the dark valley cheerless, begin to see something that transports; but some are too low to tell of it, and their friends think they departed under a cloud, when they really did not. It is at this stage of the journey that the enemy of God, who started with look of defiance and words of pride, seems to meet with that which alters his views and expectations, but he cannot tell it, for his tongue can no longer move.

Those who inquire after, and read the death of the wife of the celebrated John Newton, will find a very plain and very interesting instance where the Savior seemed to meet with a smiling countenance his dying servant, when she had advanced too far to call back to her sorrowful friends, and tell them of the pleasing news. My attention was awakened very much by observing the dying fancies of the servants of this world, differing with such characteristic singularity from the fancies of the departing Christian. It is no uncommon thing for those who die to believe they see, or hear, or feel, that which appears only fancy to by-standers. Their friends believe that it is the overturning of their intellect. I am not about to enter into the discussion of the question, whether it is, or is not, always fancy. Some attribute it to more than fancy; but inasmuch as in many instances the mind is deranged whilst its habitation is falling into ruins around it; and inasmuch as it is the common belief that it is only imagination of which I am writing, we will look at it under the name of fancy.

The fanciful views of the dying servants of sin, and the devoted friends of Christ, were strangely different as far as my observation extended. One who had been an entire sensualist and a mocker at religion, whilst dying, appeared in his senses in all but one thing. "Take that black man from the room," said he. He was answered that there was none in the room. He replied, "There he is standing near the window. His presence is very irksome to me, take him out." After a time, again and again, his call was, "Will no one remove him? There he is, surely some one will take him away?"

I was mentioning to another physician my surprise that he should have been so much distressed if there had been many blacks in the room; for he had been waited on by them day and night for many years; also that the mind had not been diseased in some other respect: when he told me the names of two others, (his patients,) men of similar lives, who were tormented with the same fancy, and in the same way, whilst dying.

A young female who called the Man of Calvary her greatest friend, was, when dying, in her senses, in all but one particular. "Mother," she would say, pointing in a certain direction, "Do you see those beautiful creatures?" Her mother would answer, "No, there is no one there, my dear." She would reply, "Well, that is strange. I never saw

such countenances and such attire. My eye never rested on anything so lovely." Oh, says one, this is all imagination, and the notions of a mind collapsing, wherefore tell of it? My answer is, that I am not about to dispute, or to deny that it is fancy; but the fancies differ in features and in texture. Some in their derangement call out, "Catch me, I am sinking: hold me, I am falling;" others say, "Do you hear that music? O were ever notes so celestial!" This kind of notes, and these classes of fancies belonged to different classes of individuals, and who they were, was the item which attracted my wonder. Such things are noticed by few, and remembered by almost none; but I am inclined to believe that if notes were kept of such cases, volumes of interest might be formed.

My last remark here, reader, is that we necessarily speak somewhat in the dark of such matters, but you and I will know more shortly. Both of us will see and feel for ourselves, where we cannot be mistaken, in the course of a very few months, or years.

The Condition of Europe.

It is long since affairs in Europe have appeared in so critical a state, as they do at present. The London Correspondent of the Philadelphia North American, says:

The agencies at work in the Italian and Iberian peninsulas seem—like the smouldering fires of their own volcanoes, but awaiting the hour that shall witness wide-spread convulsion. Austria in the one case, and France in the other, appear to be destined to create the outbreak; but there is this difference. If there shall be an eruption in Spain, France will have caused it—to produce a change. If there shall be confusion in Italy, Austria will have caused it—in the attempt to suppress all change. In either or both cases, Europe must be involved. Whether England is in a condition to play the paramount part she usually takes in Continental matters, and whether the most unprecedentedly anomalous character of her recently chosen Parliament is fitted for such a crisis, experience will show. But the hour for testing her position is near, though there will be long and complicated diplomacy before there will be war.

Of Spain, this is the view generally taken by all sections of the British Press: Louis Philippe got the young queen wheedled into an unnatural marriage, in hope that inexperienced youth—violent passions—evil maternal example—and a licentious court, might seduce her into courses that would prepare the way for her abdication in favor of her youngest sister, married to his son, the Montpensier, at the same time. Whether all this was exactly mapped out before him at the time, or not, certain it is that things have very much taken this line. Disgust and separation soon followed the marriage. The Queen was thrown very much into masculine society, and acquired very unfeminine habits. The French press, whether pitying or censuring her, say that she is famed for feats of horsemanship, unusual in females of rank in Spain; that she drives four-in-hand; loves late, lonely night-walks; and that more than one male favorite can boast of being her associate in these unwomanly exploits. Serrano is the oldest and most notorious; but she is said to have prevented a duel between him and one of younger and more recent pretensions. Negotiations have been on foot for effecting a reconciliation between the Queen and her consort, and they have been brought into contingent palaces, or, by this time, it may be into distant wings of the same palace; but the hus-

band—from motives that may not be more distinctly written—refuses to occupy the same apartments with her, till after four months; and the Queen wishes she was a peasant girl with a husband to her mind, or that they would give her a retiring pension and let her—like her sister—enjoy the delights of Paris. Madrid, Spain, and Europe are scandalized; but whether Louis Philippe is nearer seating his son as King-consort, on the throne of Spain; or whether so diabolical a plot was concocted for that purpose,—one so successful, as far as the wickedness and folly of the immediate victims were concerned,—must be, for some time, matter of conjecture.

In Italy, Pius IX. finds it hard to keep his subjects, to whom he has given the taste of reform and freedom, within bounds; and the spirit is spreading over the neighboring States. But Austria—the guardian of despotism in that region, in order to perpetuate it in her own dominion, interferes; and to show that she is in earnest, occupies Ferrara. The difficulty will be for the Pope to move steadily on; trammelled as he is by the hardly governed wilderness of the votaries of liberty, on the one hand, and the Austrian pressure from without on the other. The correspondent of the London Daily News says; he spoke to Bishop Wiseman of seeing his frontiers bristling with foreign bayonets; but he derived courage and hope from the knowledge of a British fleet being afloat under Napier. The citizens, this writer adds, now scorn the notion of an Austrian force crossing the Apennines,—now that the popular blood is up; and that the old Roman blood, evoked after the slumber of centuries. Guerrillas, more formidable than scoured the armies of Napoleon out of the Sierras, would annihilate the whole Vandalism of Vienna. Bologna bids fair to become a second Saragossa should they advance. It is much more in the Pope's favor—and of liberty in Italy, that his Sardinian Majesty has protested against the doings of Austria.

Now, whether it is the game of France, letting Austria alone in Italy, provided Austria will confer a similar favor upon France in Spain; whether England will let them both alone to carry out their respective objects, I may not speculate. Your readers may guess and time will tell. But there is a country, appended to each of those, somewhat episodically in these discussions—Portugal; where the Queen having put down her subjects by the armed intervention of which England was a part, now refuses to perform her stipulations, and Palmerston vows he will make her; for he prophesied that the intervention would be favorable to liberty in Portugal—which the Portuguese did not believe; and now having the power, unlike most prophets, of fulfilling his own prophecies, he will, he says, use it. And then Switzerland—where France ought to be, but is not, favorable to the efforts of the Cantons that wish to establish their liberty on a sure basis, as a Federal Republic: for she fears Austria; but where Palmerston is favorable. Rest assured, Messieurs Editors, that all these things render European affairs very complicated just now.

The Position of the Pope.

The Montreal Witness gives the following view of the present peculiar position of the Pope. Events of deep interest are doubtless on the eve of development in the Papal States.

We live in strange times. The present head of the Romish church has forsaken the beaten path of his predecessors, which was shrouded in darkness and despotism, and as a consequence, admired and defended by the despotic princes of

Europe, and has emerged, so far as secular affairs are concerned, into comparative light and liberality. His object as a temporal ruler, appears to be the good of the people, and the people repay with enthusiastic gratitude, his care and confidence.

This has caused no small stir among the crowned heads of Europe, who have set themselves against popular concessions; and Austria, especially, which has long managed Italian affairs with a high hand, has interfered to oppose the progress of the popular reformation. But the experienced manager of Austrian politics finds that he has not a few outlawed rebels to contend with, as on former occasions. The Pope, and, after his example, several of the sovereigns of Italy, have enrolled their subjects into a national guard, or militia, and not only put arms into their hands, but appointed officers in whom the people appear to place reliance; so that not only would any foreign invader have hard work to reduce them to their former subjection, but their rulers themselves, even were they to turn against the people again, could not probably undo what they have done. Italy has long been groaning under thralldom of every kind—long been panting after her former glory, and the present seems to be by far the most favorable opportunity that has yet occurred for recovering it to some extent. Indeed, though it is a small matter, yet, as an indication of popular feeling, it is worthy of remark, that the modern Roman national guard wears a costume in imitation of that worn by the soldiers of Julius Cæsar.

But the strangest feature in the singular position of Rome of the present day is, that whilst the Pope, head of the church of Rome, is openly or secretly opposed by the most distinguished and honored sons of that church—those upon whom she has delighted to confer the titles of most Christian, most Faithful, &c., &c., he finds his chief support in the countenance and encouragement tendered by Protestant Britain, the heresiarch of the North, against which an unrepealed Bull (*in cane domini*), fulminates the most fearful penalties; and which, by the by, cannot, without violation of an express statute, hold any intercourse with Rome.

A Pope, feebly supported by the church of Rome generally, and directly opposed by Roman Catholic princes, leaning upon the patriotism of his own people, and Protestant England for support, is certainly a new and strange sight, even in these times of universal ferment and mutation. What it may portend, who can tell?

Italy.

Perhaps to no part of the political world is the attention of men now so generally and intensely directed as to Italy. A new order of things has there suddenly arisen. Pius the Ninth has taken a position, altogether unexpected of a Pope. That he is a man of more liberal political views, and of greater energy of character than many of his predecessors in the pontifical chair, is palpably evident. That he has given no proof of a disposition to relax the spiritual chains by which his subjects are held firmly bound, is also equally clear. His position is therefore anomalous in the extreme. Liberal political and religious views usually go together. Not so in the present case. Any change in Italy, however, can hardly be disastrous. The presumption is that it will be favorable. That beautiful country—enjoying the finest climate in the world, and a commercial position of the highest importance—that country, so distinguished in arts and in arms, and so renowned in history and in song, has, for ages, been al-

most lost to the world through the influence of a grinding political despotism, and a withering religious superstition. Society has gone backward till it has become effete. Rome once ruled the world. But, in modern times, while we have heard much of the five great powers of Europe, England, France, Russia, Austria, and Prussia, we have heard nothing of Italy. Her political influence has long been so inconsiderable, that she has scarcely been used by the others as a *make weight* in settling the balance of power among themselves. For more than half a century, the Pope has indeed done what he could to support the despotism of Austria by his numerous priesthood in that country, and Austria, in turn, has requited his kindness, by upholding his precarious throne by her standing army, constantly hovering on the borders of his dominions.

But now, as unexpected as a thunderbolt from a clear sky, Austria and the Pope have become antagonists. Pius is determined to introduce some political reforms, and Austria is equally resolved to prevent them. The Pope proposes to strengthen his position by entering into diplomatic relations with the U. States and Great Britain. Dr. Wiseman has already arrived in England, and has been permitted to assume the title of Archbishop of Westminster. Charles Albert, king of Sardinia, and the princes of some of the other small States of Italy, have made common cause with the Pope, and others have espoused the Austrian side of the question. The Roman priesthood in the Papal States generally oppose the reforms of Pius, and have recently formed a conspiracy against his life, which had well nigh proved successful. This posture of affairs is, therefore, altogether new and peculiar, and the Italian question has become one of absorbing interest. That Pius will be able to stand his ground against the combined influence of his bigoted priesthood and of Austrian bayonets, is hardly to be expected—that he will be successful, is the earnest prayer of every lover of liberal principles in both hemispheres. We wait for further developments in Italy with mingled emotions of solicitude and hope.

Alliance & Visitor.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 6, 1847.

An Explanation and Reply.

In the "Harbinger" of Oct. 19th, is an article on the "Herald," from the "Examiner," prefaced by a note from Bro. M. Stoddard, to the effect that we had refused to publish it. The facts of the case are these. About the first of September we received the article in question, enclosed in the following letter from Bro. Stoddard:—

Bro. Himes:—One week ago last Sabbath, one of our brethren requested me to read to the brethren the articles which I send you in this letter taken from the "Bible Examiner." I did so. They then voted without dissent to request you to insert them in the "Herald." I accordingly send them. If you insert them, they suppose you will answer the argument in them. If you should not insert them, will you please fold them in the letter again, and direct it to me.

Yours, M. STODDARD.

Worcester (Mass.), Aug. 26, 1847.

The above letter was received in our absence, and was sent to us with other papers for our disposal. Being constantly employed in the work of our Divine Master, we were obliged to reply to it in the cabin of a steamboat, on our way to one of the meetings of the Large Tent. There was a bustle about, and it was difficult to write as we would have done. Feeling confident of addressing only beloved and trusty friends, we wrote in reply

a hasty letter, from which we copy the following:—

"You know that I am constantly engaged in the Advent cause, and have no time to discuss foreign questions. I have given that mostly to others, who have time to do it. Of late many have discontinued the 'Herald,' because of our reply to the 'Advocate,' &c. They say they will not take a paper that argues against their view of the sleep of the dead, and destruction of the wicked. Well, now you vote to request us to do the very thing that others of your faith say, if we do, they will stop the 'Herald.' Just say what we shall do in these circumstances. What?"

"Again: the editor of the 'Examiner' has got some charges (false ones, too) to take back, before we can recognize him as an honorable opponent. In one of his numbers, within the last year, (I forget which, and as I write on board of the boat, and cannot write as I would—so excuse) he charged us all with dishonesty, in translating the word 'determined,' in Dan. 9:24; 'cut off.' He says we give it that rendering to 'serve a theory,' and that it was not sustained by any good scholars, when he knew it was sustained by ALL good scholars. When he takes back such a gross charge, publicly made against us all, it will be time enough to treat with him as an honorable man. I do hope that dear brethren will not unite with enemies because they agree with them on one point, and embarrass and perplex us, who agree with you in all but one."

*The charge referred to is contained in the following extract from the "Examiner" of September, 1846:—

"I use the word 'determined' here just as I find it in our translation; and I am now satisfied there is no reason, except it be to serve a theory, why it should be translated 'cut off.' It is not the word which Gabriel uses to signify cut off; and if it was designed to be used in this sense, we have reason to believe, a word would have been employed, as in other places, that has plainly that signification. That it has not plainly that use, is evident from the fact, that the learned translators of our Bible did not so understand it. To see a multitude of men, who know nothing of the original language, preaching that it does mean cut off—and staking the truth of prophecy—the second coming of our blessed Lord at a definite time—and some of them denouncing their opponents as 'base hypocrites,' because they do not receive their expositions, is to me, with my present light, taking a most fearful responsibility; and I desire not to share in it."

"I am now of opinion that the word is truly translated in our Bible, and signifies the purpose of God in reference to the events to which it relates. He 'determined,' a certain period for these events; which period, has no connection whatever in its commencement, with the 2300 days. The assumption that these periods commenced together, and one marked the first, and the other marks the second advent, has been most disastrous to many souls, and, I am of opinion, will be attended with still greater disaster to those who persist in that view."

On this we have a few remarks to offer. We are much astonished at such an insinuation from such a source, as that the word rendered 'determined,' in Dan. 9:24, is only rendered 'cut off,' to serve a theory; for the writer well knew, that when 'the theory' was put forth, no reference was had to such a meaning of the word, and that the advocates of 'the theory' did not know that it might be thus rendered. He also knew, that those who did first render it 'cut off,' had no reference to this theory. He was well aware that it is thus rendered by good authority. Thus translated to subvert a theory! In the "Bible Examiner," p. 49, it reads thus, with the brackets: "Seventy weeks are determined [cut off], so the word signifies upon the people." Is there thus rendered to subvert a theory? But the "Examiner" argues, that the word cannot be understood as cut off, because it is not the word which is used in other places to denote cut off. The fallacy of this reason is shown by the fact, that this word is used in no other place in the Bible; and therefore the same argument would be as good against its meaning 'determined,' as against its meaning 'cut off,' for it is not the word which is used in other places to denote 'determined,' and three other words are thus used. As this would not be good logic against its meaning 'determined,' neither would it be good against its meaning 'cut off.' Again it argues, that it must denote 'determined,' from the fact, that the learned translators of our Bible did not so understand it. If this is a good argument here, then it upsets the argument that we reply to in another place, where the same writer contends, that 'kolasis' does not denote 'torment.' (In 1 John 4:18) although the same fact exists, that the learned translators of the Bible do thus understand it.

The article speaks of 'a multitude of men, who know nothing of the original language, preaching that it does mean cut off, and staking the truth of prophecy,' &c. Now, we know of none who were more ready to stake the truth of prophecy on it than the writer we are reviewing—what we never did stake, and the extract we have already made from p. 49 of the "Bible Examiner," shows that he was also one of that 'multitude of men, who know nothing of the original language,' who did preach, that 'so the word signifies.'"

But is it true, that those who render it 'cut off,' know nothing of the original? The first one we knew who thus translated it was Prof. Bush. Does he know nothing of the original? Prof. Whiting thus translates it. Does he know nothing of the original? Sir Isaac Newton reads it, 'cut out.' Does he know nothing of the original? Heintzenberg contends that it is literally 'cut off.' Does he know nothing of the original? In the Latin version of Junius and Tremellius, scilicet, is rendered, 'decidat sicut—were cut off.' Were they ignorant of the original? In the literal version of Arias Montanus, it is 'decidat sicut—was cut off.' Had he no knowledge of the original? In the Chaldean-Rabbinic Dictionary of Stockius, CHATHAK is defined—'Scidit, abscedit, consedit, incidit, excidit.' To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. Is that no authority respecting the original? And another writer has said of 'cut off,' that 'so the word signifies.'

"Now I propose a fair and honorable way of coming at what you want—Make out a series of questions, which will embrace all the points involved in the articles of the 'Examiner,' and send them to us, and we will give answers to them, without controversy, or any reference to others. Now, it appears to me, if you want light, without contention, this will be the better way. State your case strongly as you please. Let us hear from you soon. Will this do?"

"J. V. HIMES."

The above was sent to Bro. S., and we expected to have heard from him again, and to have arranged the subject in a satisfactory manner. But judge of our surprise, when we saw in the "Harbinger" the articles referred to, with the following remarks by Bro. Stoddard:—

Bro. Marsh:—I write in behalf of the church where I am laboring, and the cause of truth. We, as a church, take a considerable number of the "Advent Herald," and a few of the paper which you edit. We have seen, we think, a want of fairness (1) in the "Herald," in extracts made from the "Advocate," by taking a part of different articles on the destruction of the wicked, and unconsciousness of the dead, and replying to them without giving the whole argument. (2.) And likewise that a criticism on the Greek word *kolasis* shows feebleness on that side of the argument. We thought an article from the "Bible Examiner" would set the matter in a better light. (3.) We accordingly voted unanimously to request the "Herald" to insert the article, and sent it, but it was refused. We now, unanimously, send you the same, asking you to insert it in the "Harbinger."

Yours, for the truth and justice,

M. STODDARD.

Worcester (Mass.), Oct. 5, 1847.

On this article we make the following remarks: 1. As to "fairness" of quotations from the "Advocate," we appeal to all candid and "fair" men, if in every case we have not made fair quotations. We could not possibly give whole articles from which we quoted. But in every case we have given more full and "fair" quotations than our opponents have given from us.

2. Our argument on "kolasis" is judged of very differently from this by those who have a more perfect knowledge of the language. We are willing to let this matter rest with "fair" and competent judges.

3. The article from the "Examiner" is designed, it appears, to place the "matter in a better light." Our readers can read the review of that article, and judge of its "light."

4. "Was refused!" Our letter given before shows why, and in what manner, it was "refused." We little expected anything of this character would be sent to another paper, the tendency of which must necessarily be to create prejudice against the "Herald" and its publisher.

We now give the article sent to us entire, with our reply, which should not give offence to any, as we are pressed to this course.

A SHORT DIALOGUE.

Bible Examiner.—Brother "Herald," you seem somewhat perplexed with the question about the State of the Dead and the End of the Wicked.

Advent Herald.—Not at all, only you who hold that "the dead know not anything," and "all the wicked will God destroy," are "hard to understand."

B. Ex.—Perhaps we are, but you must try and be as patient as you can with us: we think God means what he says; and if we happen to be mistaken, it is no more than some have been before us. It seems you think "Brother Cook" is in error in thinking "*kolasis*," Matt. 25:46, signifies "cut off," and that his reference to Ps. 37:9, "Evil doers shall be cut off," in proof that the wicked are actually to die, and not be eternally preserved, is wholly inconclusive.

A. Her.—Yes: "The words 'cut off,' referred to, Ps. 37:9, is the same word as that in Dan. 9:26—"Messiah shall be cut off."—*Adv. Herald*, June 5.

B. Ex.—Very well; what conclusion do you draw from that?

A. Her.—Why, then, "if Messiah was not annihilated, it does not prove that the wicked will be."—*Adv. Herald*, June 5.

B. Ex.—Just be candid, Brother "Herald." Do not put words in our mouths that we never uttered: we never used the phrase "annihilated;" and the impartial may think it is taxing our charity a little too much to have you and your co-workers perpetually harping upon a word, the sense of which may be different in different minds. Had you stated the question fairly, it

would have stood: "If Messiah did not die it does not prove that the wicked will die." Then your controversy would have been direct with the Bible which affirms, "Christ died." Christ did die, therefore the wicked will die. Christ's death did not consist in endless torments: therefore, the death of the wicked will not consist in such torments. Christ was "cut off," therefore the wicked will be "cut off;" the word you say is the same in both places.

A. Her.—Yes: "The wicked will all be 'cut off,' i. e., separated from all the blessedness of the righteous."—*Adv. Herald*, June 5.

B. Ex.—Was Christ, when he was "cut off," separated from all the blessedness of the righteous?" If so, he was either in actual hell torment, or he was unconscious in death. Which horn of the dilemma will you take, Brother Herald? We shall see. Now do not take back your words. Remember the "same word" expresses the cutting off Messiah; and the cutting off the wicked, if you are a judge of the original, or perhaps "Prof. Whiting" gave you that information; if so, all the better: the better the authority the better the argument. If Jesus Christ died, as the Scriptures affirm, and was unconscious in death, then that is the death the wicked will experience: if the death of Jesus, or his being "cut off," was going into hell torments, then that will be the death, or cutting off of the sinner, if you are right in the words being the same; but then it follows, as the cutting off of Messiah was not an eternal confinement to those torments, so neither will the sinner's be: and let me now tell you, Brother "Herald," what I have all along feared, viz.: that you, and all that hold the same theory, will be compelled to take refuge in *Restorationism*: and one of your principal supporters does already, secretly, "think it very possible that the wicked will, sometime or other, be restored to the favor of God, though they will not have a part in the new earth." To such a result your theory must ultimately drive you, in this controversy, if you continue your present course of reasoning: at least, so I solemnly believe.

"PUNISHMENT"—"KOLASIN."

The "Advent Herald" is hard pressed by questions in regard to its faith that the most just and merciful God has determined on tormenting his enemies in unalterable and unending torments. In the "Herald" of May 29th, we are told that the Greek word, Matt. 25:46, translated *punishment*, is "*kolasis*;" that it does not occur but in one other place, viz.: 1 John 4:18; and that there it is translated "torment;" so it concludes the proper meaning of the original word is *torment*, and hence Matt. 25:46 should read, and is, "These shall go away into eternal torment." It then adds, "If a doubtful point cannot be settled by the words of Christ, it can be settled by no authority whatever."

So it seems the "Herald" admits it as a "doubtful point." I am sure, for one, so far from its new translation of "*kolasis*" having "settled" the point, it has gone a long stride towards Universalism. Its whole dependence in proof that "*kolasis*" signifies *torment* is on the fact that the translators have so rendered it in 1 John 4:18. Grove's Greek Lexicon gives several significations of the word. While it signifies "punishment, chastisement," &c., it also signifies, "a check, restraint, hindrance, pruning, lopping," &c. Now let us turn to 1 John 4:18, the "Herald's" only hope. What is the "*kolasis*" there spoken of? Read the verse and connection. It is the "*kolasis*," [Herald, "torment"] of one that "loves" God, but is not "perfect" in love. "Perfect love," says John, "casteth out fear, because fear hath *kolasis*: he that feareth is not made perfect in love."

Now, if the "Herald" be right, the "torment" of the damned is simply the torment of not being "perfect in love," while in fact they love some. I ask any candid man, if "*kolasis*," 1 John 4:18, is not more likely to have the meaning of "hindrance," which is one signification of the word, than that of "torment." What does John say? He says, while "fear" is indulged, or while it possesses the mind, it is a hindrance [kolasis] to perfect love; so that he who fears is hindered from loving God perfectly.

I now meet the "Herald" with a firm denial that "*kolasis*" is used in the Bible when "torment" is intended; and instead of "Jesus Christ's words" being quoted to settle this doubtful point, they are only "the words of" the "Herald." Our Lord invariably uses another word when he speaks of "torment." It is "*basanos*" and its derivatives. See the following texts: Matt. 4:24: "They brought unto him all sick people that were taken with divers diseases and torments—*basanos*." Luke 16:23, 28: "He lifted up his eyes, being in torments—*basanos*." "Lest they also come to this place of torment—*basanos*." Rev. 9:5: "To them it was given that they should not kill them, but that they should be tormented—*basanisthosi*—five months: and their torment—*basanisthousa*—was as the torment—*basanisthousa*—of a scorpion." &c. Rev. 14:11: "The smoke of their torment—*basanisthousa*—ascendeth up." &c. Rev. 18:17: "How much she hath glorified herself, and lived deliciously, so much torment—*basanisthousa*—and sorrow give her." V. 10: "Standing afar off for the fear of her torment—*basanisthousa*." V. 15;

"For fear of her torment—*basanismo*," Rev. 20:10; "The devil shall be tormented—*BASANTHESONTAL*." It is easy to multiply texts on this point, to show that our Lord never uses the word "*kolasis*," as the "Herald" affirms, to signify torment, but another word *always*, unless the text Matt. 25:46 be an exception. The "Herald," then, made a great mistake, unless it has some better reason to offer for such an exception than anything it has yet produced, when it affirmed, "The text is, therefore, literally, 'These shall go away into eternal torment.'" See.

There is not a solitary text where the translators have given us the phrases torment, tormented, or torments, but that the original word is a different one from that used by our Lord, Matt. 25:46, except the single text, 1 John 4:18. This fact speaks volumes: it shows CONCLUSIVELY that the text Matt. 25:46 is NOT literally, "These shall go away into eternal torment," as the "Herald" affirms. Had our Savior intended "torment," he most certainly would have used another word, which both himself and disciples uniformly use when "torment" is intended: and we have a most triumphant refutation of the position of the "Herald" on this question. Let the candid inquirer after truth judge if that is not the case.

REPLY.

Those who are really desirous of light, who in sincerity and truth have no set opinions of their own to sustain, but are simply inquiring what the Bible teaches on this question, we believe will see the sophistry in the foregoing reasoning. We say *sophistry* not disrespectfully, but because it is the only term which is expressive of "fallacious reasoning; reasoning sound in appearance only."—Webster. A sophism is "a specious but fallacious argument, a subtlety in reasoning, and the use of false axioms and vain subtleties, the worse is often made to appear the better reason to those who are not skilful in detecting false logic."

We will give a specimen of what we mean by "fallacious reasoning":—"A friend of ours once advanced the argument, that had Paul believed we must necessarily be unconscious when out of the body, he would not, when caught up to the third heavens, as described in 2 Cor. 12th, have been in doubt whether he was in the body or out of the body; for had he believed he could be conscious only when in the body, he would have believed that he was then in the body, and could not therefore have been in doubt. Now that was a sound argument, as every logician must admit. But another attempted to set it aside by the following sophism. He argued, that if Paul's believing he could only be conscious in the body, would have caused him to believe he was in the body when conscious in the third heavens; that it must also follow, had he believed he would be conscious out of the body, that he would have believed he was out. This was given in all soberness as a fair argument; yet all logicians would see its fallacy at a glance. For all will see, if they look at the question, that Paul's believing he might be conscious out of the body would no more have caused him to believe he was out, than his knowledge that he could be conscious in the body would have caused him to know he was in. The doubt must have consisted in his belief that he could be conscious in the body, and could be conscious out, and therefore was in doubt as to which state he was in. Had he believed that he could only be conscious in one of those states, he must have believed he was in that one, and been free from doubt.—His doubt whether he was in or out of the body, proves that he believed he could be conscious either in or out. Now although the fallacy of the reply was so obvious, yet we have heard that reply quoted time and again as a refutation; and because it was never replied to, many have supposed that it could not be answered.

Now those who wish for light will not,—like the opposers of Galileo, who refused to look through his telescope at Jupiter lest they should see its moons, and be convinced, against their will, of his discoveries,—refuse to look at the weak points of an argument. Nor will they wish to have their eyes closed by false

logic. We will therefore examine the argument in the "short dialogue."

In reply to the fore part of the dialogue, it will hardly be necessary to remark, that we have not been perplexed by any reasoning against what we understand the Bible to teach respecting the state of the dead. Nor have we used language in any such connection as that which is first put into our mouth. We use the term "annihilation" when speaking of that view, because they believe in "annihilation": they believe the being is annihilated, and will be annihilated, or will cease to be.—Dr. Priestly, if we mistake not, and other intelligent men who held that view, did not object to, but used that term. No one supposes that the matter composing the man will be annihilated, but materialists do believe that the *man* will be, express their belief as they may. We never use the term invidiously, but should choose it to express our faith, if that was our faith. We can see no reason why those who believe in annihilation should dislike the term, the most expressive of their belief.* We will now proceed to the argument of the dialogue, which turns on a single sophism.

It had been argued that *kolasis*, in Matt. 25:46, which is translated *punishment*, means simply to "cut off." This was attempted to be proved, by the assertion that *kah-rath*, the word rendered "cut off" in Psa. 37:9, was the same word in the Hebrew, that *kolasis* was in the Greek. We rebutted this assertion by showing, that in the Hebrew of the Old Testament *kah-rath* occurs two hundred and eighty-seven times; and that in the Septuagint translation of the Hebrew into the Greek, *kolasis* is not used in a single instance as its representative, as it would have been if they represented the same idea, each in its respective language. We also showed that *kolasis* in the Greek of the New Testament is not in a single instance translated, by the use of *kah-rath* in the Hebrew New Testament. Now no candid man will claim for an instant that two words which are never used interchangeably, although occurring nearly three hundred times in the Bible, are corresponding words. And no man who wished for light, having advanced such an argument, would, on being thus informed, sleep without hastening to correct his error. Now the "short dialogue" did not inform its readers of that evidence respecting the difference of the two words.

After we had shown their diversity, we then argued, that even the Hebrew word *kah-rath* could not mean to annihilate, because it is the same word which occurs in Dan. 9:26, which is applied to Christ: "Messiah shall be cut off." Our argument was, that "If Messiah was not annihilated, it does not prove that the wicked will be." It is claimed in reply, that the question is not fairly stated; but would be if it read thus: "If Messiah did not die, it does not prove that the wicked will die." The writer, however, must have known that such would not be a fair statement of the question; for he knew that both parties believe that Christ did die, and that the wicked will die, and that therefore it would not state the difference between us. He knows that the question does not turn on the fact of their dying, but on the nature of the death they die: whether in death there is consciousness or unconsciousness, whether it annihilates, or continues in conscious being.

The "Examiner" argues, that "Christ died, and therefore the wicked will die." This all believe. It further argues, that "Christ's death did not consist in endless torments; therefore the death of the wicked will not consist in such torments." The sophistry of this last inference consists in this: In our proposition, the state to which death reduces a man was the question. In this inference, the duration of that state is the question. Cutting off, would reduce a man to a state: how long that state would continue, and its condition, must depend on other evidences. Had the Savior simply said, "These shall go away into punishment," the evidence of punishment would have been the same in kind as it is when he says, they shall "go away into everlasting punishment": but it would have lacked the evidence of duration. Christ was to be "cut

* We should prefer to speak of the believers in the final reduction of the wicked to nothing, by some term which they and we could both acknowledge as relevant; but after much thought, we can find none but this, that is. They are sometimes called Destructionists, because they believe that all the wicked will God destroy. But then we also believe this; so that would make us Destructionists. If they do not believe that this destruction will annihilate them, we have nothing to object to in their view of it. If they do believe it will, why, then, that term does not denote the difference between us. Dr. Beck, speaking of Destructionists, says: "The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz., that the Scripture word DESTRUCTION means annihilation; in STRICT PROPRIETY OF SPEECH, they should be called ANNIHILATIONISTS."

off;" but not for ever. The wicked are to be cut off for ever.* If the state was the same in each case, it would not prove that the duration of the state would be the same. Therefore, if Christ had tormented, and that torment was not endless, it does not follow that the punishment of the wicked will not be everlasting. To draw an argument of duration, from a premise which merely respects condition, would be called by logicians a "*non sequitur*"—i. e., reasoning from unlike to unlike—putting more in the conclusion than had appeared in the premises.

There is another specimen of the same kind of reasoning, in the same "short dialogue." We had affirmed our belief that "The wicked will all be 'cut off'—i. e., separated from all the blessedness of the righteous." The "dialogue" argues, that as the word expressive of the cutting off of Christ, is the same that expresses the cutting off of the wicked in the Psalms, that therefore Christ must also have been separated from all the blessedness of the righteous, and must therefore have suffered "actual hell torment," or been "unconscious in death." Whether Christ actually suffered the torment that the wicked will, does not affect this question. Some old writers have thought he did; but whether his agony in the garden was of a kind with theirs, we cannot decide, and see no necessity for supposing that an INFINITE BEING, to expiate the crime of finite ones, must endure a punishment equal to theirs, either in kind or duration. The act of cutting off, is the act which reduces to a state, or that which separates. After they are thus separated, other acts may come in to change their condition while separated; and therefore it does not follow, if the act of separation is the same, that their condition while separated is; because the condition of the parties while separated is not expressed by the word which separates. Therefore, if the wicked, after they are separated, are consigned to "everlasting punishment," it does not follow that Christ, because he was, like them, separated, must also, like them, endure the punishment which is added to them during their separation. Therefore the Savior might be conscious during his death, and not have suffered in Gehenna. The Savior unconscious!! Why, in Him dwelt "all the fullness of the Godhead bodily." If He was unconscious, then all the fullness of the Godhead bodily was unconscious! He laid down his life, and took it again. Could an unconscious being bring himself to life! If so, a being before existing might create himself! To deny the consciousness of the Savior during his death, is in effect to deny his pre-existence: for if the Savior could not be conscious while his body—the temple, which was destroyed for three days—was laid aside, it must follow that he could not have been conscious before he took to himself our nature. If he was conscious before he was made flesh, his laying aside that flesh would not interfere with that consciousness: and therefore it is possible that the Savior actually did fulfil the promise made the thief at the crucifixion—"Verily I say unto thee, To-day shalt thou be with me in paradise." It seems the Savior, when he died, went to the place of the righteous in Hades, and not to the side of the great gulf which the wicked occupy there.

But says the "dialogue," if the words are the same, then it follows, as the cutting off of Messiah was not an eternal confinement in those torments, so neither will the sinner's be." No, that does not follow, unless the words being the same proves that the eternal condition of Christ and the sinner must be the same, which the dialogue will not assume.—If Christ's not suffering eternal punishment proves that the wicked will not, then Christ's not suffering eternal unconsciousness would

* In conversation with Bro. Belt, of Hartford, he informed us that many had supposed, that in our argument we intended to deny that the wicked will be finally cut off, and that if we did not intend this, they do not see the force of the argument.

There was nothing in the argument to warrant such a conclusion. There are numerous Scriptures which positively teach that the wicked will be "cut off." The fact of their being cut off does not, however, prove their condition while cut off. They may be cut off—i. e., separated, and be either conscious, or unconscious, in that state. This must be decided by other Scriptures. One of the Scriptures which we understand asserts their misery in that state, is the declaration of our Savior, "These shall go away into everlasting punishment." Now, if the word translated punishment, is the same word which in other places is rendered cut off, and simply asserts that the wicked will be cut off, then it cannot be relied on as evidence of their misery after they are cut off. If it does not denote simple separation, as we have demonstrated it does not, and is rightly translated punishment and torment, as the translators of the Bible have rendered it, and from which no one, who has any scholastic knowledge, will dissent; it will then follow, that while the wicked will be cut off, according to other Scriptures, that they will also "go away into everlasting punishment," according to this Scripture.

prove that the wicked will not. That is the logic of the dialogue; and that shows who are in danger of running into "*Restorationism*." If the logic of the "Examiner" is sound, the death of the wicked can only continue three days, then to be followed by their resurrection. Let not one who teaches the restoration of a part of the wicked after the Advent, talk of our running into it. So much for the sophisms of the dialogue, which we should not have thought it necessary to notice at all, if we had not seen that some, whom we supposed were more keen sighted, had failed to detect its fallacies.

We will now proceed to the argument of the second article, headed

"Punishment"—"*Kolasis*."

To what is said about our being hard pressed, &c., no reply is necessary; for if any take pleasure in solacing themselves with such delusive thoughts; we would not mar their happiness in this particular. The first we notice is the statement, that we admit the meaning of *kolasis* to be a doubtful point. Such an inference is wrong; for the writer well knew, that we spoke not of our doubts, but of those who do doubt that *kolasis* is rightly rendered "punishment." The article then speaks of our "*new translation of kolasis*,"—our making it signify torment. This is also wrong; for the writer well knew, that in the two instances of the use of *kolasis* in the New Testament, it is in one place translated *punishment*, by King James' translators, and in the other place, *torment*; and therefore he knew that we gave it no new translation. He also knew that our opponent did endeavor to give it a new translation, so as to have it read "cut off," instead of "*punishment*." Now when our whole argument was designed to show that the old translation is the correct one, and that the new translation is inadmissible, to speak of our new translation is not presenting the question in its true light. Is this a specimen of Christian "*fairness*?" As to the stride towards Universalism, this charge was not only not to be expected from one who offers salvation to sinners after the coming of Christ; but it is not sustainable by any thing to be drawn from our arguments that the wicked will "go away into everlasting punishment."

We have also in this, a few sophisms to notice. The article claims that is the word *kolasis*, rendered "punishment" in Matt. 25:46, is the same word as that rendered "torment" in 1 John 4:18,—which it claims only means "not made perfect in love,"—that, therefore, if our position is correct, "the torment" of the damned is simply the torment of not being "perfect in love," while in fact they love some." This would follow if the "article" was right in its meaning of torment in John, and the same word must necessarily be used in the same sense in all places. Either of those varying, that conclusion would not follow. The Examiner then shows that HINDERANCE is one of the meanings of *kolasis*, and claims that that is more likely to be its meaning in John than torment. So he would read it, "Perfect love casteth out fear, because fear hath HINDERANCE," the hinderance of loving God. Now all will see, that according to the argument just replied to, if the torment of the wicked must be the lack of perfect love, on the supposition that such is the meaning of torment in John; then it must follow, that, according to the "Examiner," all the punishment of the wicked must consist in their being HINDERED. That however does not follow on correct reasoning; for as the same word may be used in any of the senses, given in the definition from Grove's Lexicon, it may be used in one sense, in one place, and in another sense in another place; and therefore it would not follow because it was used in one place in one sense, that it must be used in another place in the same sense. Even if the word was translated torment in both places, as there are different degrees and kinds of torment, it would not follow that the torment suffered by those who suffer fear, would be of the same kind and degree suffered by those who will go away into everlasting punishment. All who have ever suffered fear well know that fear hath pain, that it hath torment, that it hath something more than a mere hinderance, and has actual suffering. The term torment is therefore rightly used in 1 John 4:18, and therefore the wicked MAY have actual suffering, differing in kind, and degree, and duration, when they shall go away into everlasting *kolasis*.

We now turn to the argument based on "*basanos*" and its derivatives. The argument is, that the Savior, in other places, has used *basanos* to denote torment; and therefore he does not mean torment by *kolasis*. This would be correct reasoning if the Bible never used but one word to denote any one idea, or thing. If in one case the same idea may be expressed by different words; then it follows that in other cases the same idea may also be differently expressed. Now is it customary in the Bible to limit the expression of the same thing to the same word? No one will claim this. In the Old Testament no less than twenty-one different Hebrew words are translated by the English, "to cease." In the New Testament, eight Greek words are trans-

lated "verily;" twelve are translated "think;" fifteen are translated "therefore;" and eight "tarry," &c. Now, it would be bad logic to argue, because some one of those words is the principal one usually expressive of a given idea, that therefore the same idea is not expressed by any of the others; so it will also follow, that while "basanos" is the word which usually denotes torment, there may be other words which are also expressive of torment; therefore *kolasis* may be one of those; and consequently, it has not been proved that it does not denote torment; neither has it been that "punishment" and "torment" are incorrect translations of the term.

In the "Examiner" of September, 1846, the one who here denies that the translators are correct, argues that determined in Dan. 9:24 must mean determined, from the fact that the learned translators of the Bible so understand it. If that is sound reasoning there, it destroys his argument here; for the same learned translators have rendered *kolasis* by "torment," and "punishment," and by those terms only. We did not admit that it was a sound argument there; for translators may make mistakes; and therefore do not claim it here. We have, however, not only the unanimous opinion of the learned translators of the Bible; but all translators into the English have thus rendered it; and translators into other languages have represented it by words which are equivalent to our word "pain."

Wickliff, in his translation made in 1380, thus renders Matt. 25:46, "And these schalen go into euerlastyng turlmente, but the just men schulen go into euerlastyng lief." Tyndale, in 1534, translated it, "And these shall go into euerlastyng payne; and the righteous into life eternal." Cranmer, in 1539, translated it, "And these shall go into euerlastyng payne: the righteous into life eternal." The Geneva translation, made in 1557, reads: "And these shal go into euerlastyng payne, and the righteous into life eternal." The Rheims translation, made in 1582, reads: "And these shal goe into punishment euerlasting; but the just into life euerlasting."

Thus we find a striking uniformity in all languages, in the translations of all times, in all the places where the word is used in the Bible—in the original Greek, or Septuagint translation—and in the definitions of all lexicographers: none of whom disconnect the word from actual suffering, or use it in the sense of *cut off*, only as a tree is cut off by the pruner, who cuts not the tree off, but restricts it, lessens it, curtails and diminishes it, but leaves it still a tree. Sustained as we are, in this particular, by all authorities, we are very little affected by the judgment of those who pronounce our argument "weak," who "can see no force in it," &c., while they make no pretensions to skill in these things.

But suppose torment was not a definition of *kolasis*; it would not then follow that it denoted cut off, and if that is not proved, no progress is made against the point at issue; and it is as far as ever from being proved that *kolasis* signifies "cut off." There are nearly twenty different Hebrew words in the Old Testament, and three Greek words in the New, which are rendered "cut off" in the English, and the phrase "cut off" occurs two hundred and nineteen times in the Bible. Now, it is a triumphant fact, that not one of these words which are translated cut off, is in a single instance represented by *kolasis* in the Greek of the New, or the Greek translation of the Old; that in not a single instance where cut off occurs in the English, is *kolasis* found in the Greek; and not a word in the Hebrew which is translated by any word denoting "cut off," is rendered in the Greek by "kolasis."

Now if *kolasis*, which is translated torment, cannot denote torment, as the "Examiner" argues, because another word is usually thus translated; it therefore does not follow, that *kolasis* must denote cut off, when it is never thus used, and when no word which is translated cut off is represented by it. Therefore, we conclude that *kolasis* is rightly translated "punishment" in Matt. 25:46; and torment in 1 John 4:18. So that, in the language of the "Examiner," we would say, "Let the candid inquirer after truth judge if that is not the case."

Correspondence.

A Sermon.

By J. LITCH, delivered in the Big Tent at New York, Friday afternoon, Sept. 24th, 1847.

Dan. 8:14—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

This subject has been already thoroughly investigated, and doubtless but little new light can be shed upon it. Let us, however, for a brief space of time, enter upon its examination. As believers in the speedy personal Advent of Jesus Christ, this text has been one of the main pillars upon which our faith has rested, as to the time of the event.

Let us inquire, Have we at the present time reason to believe that our general doctrine drawn from this text and context, as far as the time of it is spoken of, is correct?

I do not mean the definite time, but the general time. In order to establish clearly the answer to this question, let us glance at the outlines of this chapter.

In a vision in which the Holy One communicated his designs to the prophet, Daniel saw a ram "which had two horns." This was the first symbol. "As I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes." Here is the second symbolic representation. "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and break his two horns: and there was no power in the ram to stand before him; but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven." This is the third symbolic representation. "And out of one of them came forth a little horn, which waxed exceeding great, towards the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

You have heard the vision—you hear the question. Did the Holy One ever answer that question? "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Here is an answer which has a meaning, and will be fulfilled.

But first, What do the symbols of the vision represent? Said a voice in the ear of the prophet, "Gabriel, make this man to understand the vision," and Gabriel said unto the prophet, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia."

Second symbol. "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Of course, then, the founder of Grecia was the conqueror of Media and Persia. We know from history, that Alexander of Macedon founded the great Grecian empire, conquered the Medes and Persians, and established his throne in Babylon. "And that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." We know also from history, that four kingdoms came up out of Alexander's empire after his death. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people."

Turn now to Deut. 28th. Here the Lord is foretelling by the mouth of Moses the final overthrow of the Jewish nation. Commencing at the 49th verse, we read, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not under-

stand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed." Ask any expositor of the prophecies, or historian of the Jewish nation, if the prediction made by Moses ever had its accomplishment? They will tell you, Yes.

What was meant by "the nation of fierce countenance." Why, Rome. When did Rome gain universal supremacy? When the Grecian monarch fell, one hundred years before the destruction of Jerusalem: then it was that Grecia passed away, and Rome came, the nation of "fierce countenance and strange tongue," in its stead.

Some define this power, which had dominion over the Holy Land, to be the Turkish, or Mahomedan, power. So far as the dates and fulfillment are concerned, this change of nations would not make any difference. But then there arise incongruities in applying these prophecies to the Turkish nation.

Adopt Rome as the subject of the prophecies, and an unbroken chain is given us.—Adopt the Turkish nation, and you have an *interregnum* of nearly six hundred years, from the fall of the Grecian monarchy to the coming up of the Mahomedan power. I shall therefore call the nation represented by the little horn, Rome.

Secondly, let us examine the nature of the time—whether symbolical or literal?

If literal time, where shall we begin? The question next comes up, How long the vision? Where does it begin? The ram which thou sawest having two horns are the kings of Media and Persia." Here is the commencement of the vision, which embraces two thousand and three hundred days. The vision ends when the time of the desecration of the sanctuary ends. As these days cover the whole vision, it must cover the reign of the Medo-Persians down to the cleansing of the sanctuary. The literal interpretation, then, falls to the ground, and we must adopt the symbolical import.

When used symbolically, a day signifies a year. The passage found in Dan. 9:24, "Seventy weeks are determined upon thy people, to finish the transgression, and to make an end of sins," and others, compel us to adopt symbolical time; and we do adopt it cordially.

What is to mark the end of the days? To come at this, we must answer two questions. "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." But one question is here answered, that is, in reference to the sanctuary: and I am more confirmed in this view of the subject, from the fact, that in a subsequent vision the deliverance of the host is the subject of the prophecy. Dan. 10:14. Says the angel Gabriel, "Now I am come to make thee understand what shall befall thy people in the latter days."

If you wish to know what befel the people in their latter days, you have only to read the latter part of the 10th, and the whole of the 11th and 12th chapters of Daniel. You will read, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Thus the period spoken of in the 8th chapter brings us to the cleansing of the sanctuary, whatever that may be.

What is the Sanctuary? A Methodist brother in an article in the "Christian Repository," Philadelphia, says, "that the term 'sanctuary,' in Scripture, is everywhere used to signify the church, and therefore at the end of the age, the church will be cleansed, sanctified, or saved from the power, love, and admiration of sin and the world—that is, be converted."

We do not adopt this view. I have yet to be shown one single passage that represents the sanctuary as typical of the church. It is used to signify a place—sometimes a place of refuge, sometimes a sacred, holy place. It is spoken of in Scripture in reference to the temple, mount Moriah, Jerusalem at large, the Holy Land of Palestine, and also as the place where our Savior had gone, to heaven itself. In one of these senses it is undoubtedly used here: we will endeavor to learn which

In Dan. 9:17 the prophet uses the word, while engaged in solemn, earnest prayer to God.—"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." What was the "desolate sanctuary" spoken of?

Was it not the holy mountain Jerusalem, the sacred place the Lord had chosen as his abode, of which he hath said, "Here will I dwell for ever, for I desire it." "O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thine own sake, O my Lord; for thy city and thy people are called by thy name.—And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God"—that is, the people—the sacred mountain meaning God's people.

This "sanctuary" is first condemned and guilty in God's sight, in consequence of his indignation against it for the sins committed therein, and it has been made desolate, and doomed to be trodden under foot of the Gentiles, till the time of the duration of its punishment be fulfilled. Daniel prays that God will turn away his wrath from his holy city and his sanctuary, as has been already alluded to in the 17th verse.

The term "cleansed," as rendered in the text, is rendered in the margin "justified."—"Then shall the sanctuary be cleansed." Keeping up the idea that the sanctuary, for the sins of the nation committed therein, is under the displeasure of Jehovah, who has made it desolate on that account, we see that the "sanctuary" must be acquitted from guilt before the restoration can take place.

The same idea is manifested in Isa. 40:1—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The Lord, because of his people having exceeded their commission, when he sent them forth to punish his enemies, visited them in sore displeasure; and full measure of punishment, as this passage declares, was what they had received for their guilt—"for she hath received of the Lord's hand double for all her sins."

Jerusalem stands now, therefore, in a justified state. Just as the sinner who is justified in the sight of the Lord Jesus Christ is justified by faith. The actual justification will not transpire until the Great High Priest comes forth and says, "Their sins and iniquities I will remember no more." By faith we are now justified, and here have the pledge of the Great Jehovah, that when we believe with the heart unto righteousness, we shall be pardoned, and stand at the judgment day accepted. So the "sanctuary" shall be pardoned, justified, and acquitted in the sight of God, preparatory to the "glory" appointed it by God through the holy prophets. This is the event to transpire at the end of 2300 days.

But has God pointed out any visible mark by which to know when that event transpires? Look at Isa. 51st, commencing at verse 17—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." Vs. 17-21 predicted woes; verse 22 reiterates the saying, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." Then follows God's proclamation to Jerusalem: "But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over."

The Lord says, "I have taken out of thine hand the cup of trembling; thou shalt no more drink it again."

What will God do with it when he takes it away? "I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over."

Thus here is a signal mark by which Jerusalem and all the world may know that Jehovah has justified the sanctuary.

What event terminates the vision of Daniel in the explanation? I answer, the downfall of Rome the Anti-christ. The hand of God

will be made manifest in her utter destruction. We are brought to the breaking of the Roman power, when the end of this vision comes.—Then shall the cup of wrath be removed from Jerusalem, and put into the hands of her enemies to drink it.

But where do we stand at the present time? In September, 1815, at the Congress of Vienna, all the monarchs of Europe combined to remodel and partition their kingdoms, so that the integrity of each might be maintained and guaranteed. We now live in the period when Pope Pius IX. has formally renounced the Alliance and protection of the Congress of Vienna; and says, "I will accept no mediation, for I have been greatly insulted." Austria, who has been Rome's protector since 1815, is marshalling her hosts. France, with her citizen king, combines with despotic Austria to crush the rising spirit of the Roman Pontiff. And Europe, despotic Europe, combines together to do the very thing which the Holy Ghost, speaking through John the beloved disciple, hath told us: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.—These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."—And they will make her desolate, and her flesh burn with fire." It is God's work. They are his chosen instruments. Nothing can save her. I ask, if the European kingdoms did not do this very thing, have they not granted their strength to her support? Have they not faithfully fulfilled their pledge.

We are just at the junction of time in the circle of events so long foretold by holy prophets, when God is about to take the wine-cup of his wrath, and put it into the hands of those who have afflicted his people. That is the event we now behold transpiring—that is convulsing the nations of the earth, and mustering their hosts to battle.

How are we to date these days? In Dan. 9th we are informed, that seventy weeks are cut off, and then will be brought in the era of everlasting holiness and peace. Cut off from what? Not from matter, or events, but from time itself. Cut off from some time given or signified. And the only time it can be cut off from, is the 2300 days. If cut off from that, it gives data to the beginning of the days now being accomplished. Look at Dan. 9:25, 26—"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

We begin to date these days, then, where the Holy Ghost begins—with the commandment to restore and build Jerusalem, in the reign of the Medo-Persians, and date it where the chronology was dated, 457 years before Christ. Thus calculating, we brought up at 1843. Others adopted the same view in regard to the seventy weeks, and dated them four years later, making the year 453, and bringing the termination up to 1847. I don't know but what this calculation is right: for if accounts are true, Rome is trembling on the verge of ruin. But time will tell us more on this subject than we can. We will mark passing events, and be strengthened by the evidences He is giving everywhere of his ability to fulfil promises made to the nations of the earth. May God help us to be steadfast, always abounding in the work of the Lord. This is the first event for which I look, as an individual. I can come to no other conclusion, after examining and comparing all the Scripture passages on this subject. Every day confirms and establishes my opinions.

In conclusion I would ask, What is the learning of the world? For the most learned men, so considered in the age in which we live, have brought all their wisdom to bear on the elucidation of this question. And what have they done? Why, they have blamed us for fixed belief and principles, and called us fanatics and madmen; but have they given us a more consistent system of views, or a more solid foundation on which to build? No, they have not. And our views still remain more in accordance with Scripture history, and common sense, than any others ever broached. In adopting these views, we stand side by side with the holiest men that God has raised up.

If the Lord should disappoint the hopes of his people this year, and should further defer the accomplishment of his purposes, there still has been enough developed to establish and confirm the faith of the most wavering and faint hearted. How can we faint with infinite strength for our support, or fear with His divine power ever guarding us? We have now stronger reasons for believing in the speedy coming of the Lord, than we had two or three years ago. And may He deepen his work of grace, and fully prepare us for that event, whenever it may take place.

LETTER FROM BRO. H. BEMIS.

Dear Bro. Himes:—Permit me, through the "Herald," to say to the friends scattered abroad, that my faith in the speedy coming of the Lord does not waver, neither am I discouraged because the vision tarries; for it will surely come at the end of the days. I am still looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. I confidently believe that the time is at hand, when the same Jesus that ascended will descend in like manner, and establish his kingdom, which will stand for ever, and which will be inherited by Abraham and the true seed. Soon, I believe, will be heard throughout the extended universe, that voice which shall awake the dead, when those who have for ages slept in Jesus, will come forth to everlasting life. Then will be heard the triumphant song, "O, death! where is thy sting? O, grave! where is thy victory?" "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." While I remain here a pilgrim and a stranger, I desire to have my eye fixed upon that city which hath foundations, whose maker and builder is God. Our longing eyes will soon see that city coming down from God out of heaven, in all its resplendent beauty. Soon shall we gaze upon its Jasper walls, tread its golden streets, and enjoy the presence of Him who is the light thereof. What a glorious prospect to the child of God! Can it be possible, that poor, fallen man can inherit these things? What a precious boon, to be raised from the degradation of sin, and made heirs of God, and joint heirs with Jesus Christ!

The doctrine of the Advent has been, and still is, a source of much comfort to me. Much light has beamed upon my mind during the short time I have believed in the speedy coming of the Lord. I love the gospel of the kingdom, and feel willing to be one of that number "everywhere spoken against." Those who are looking for and loving the appearing of Jesus are my people. With them I hope to live while on earth, and with them I hope to dwell in the kingdom of God. I have to suffer reproach; but I thank the Lord that I am found worthy to suffer reproach for his name's sake. The apostle declares, that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us at the coming of Jesus Christ. Let us, then, patiently endure reproach from those who are strangers to the blessed hope; for he for whom we now suffer, has said that great is our reward in heaven.

O, let us see to it that we are wholly consecrated to God. Nothing should satisfy us but a present salvation, as time is short. Let us be active, that when the Master comes, he may say to us, "Well done, good and faithful servants."

"Yes, he will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

Windham (Vt.), Oct. 10th, 1847.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—It is gratifying to the lovers of the soon coming Savior to hear, that his cause still holds on its way. The wicked and hypocritical would greatly rejoice could they but see the banner of his near approach leveled with the ground, and the trumpet of alarm hushed on Zion's walls. The coming of Christ, to avenge his elect, and to reign upon the restored throne of his father David, is as gratifying to their ears, as the criminal's sentence is to his. While they can banish it from their minds, they feel measurably safe; but in opposition to their own will, the warning voice oftentimes sounds in their ears, "Repent! prepare!" but heedlessly onward they rush, as if bent on their own destruction. They hate the truth; hence it is no wonder that they are ever ready to defame its supporters, and distort it by all the means in their power. But glory be to God, whose omniscient eye will continue to watch over his truth; and in despite of all the machinations of the powers of darkness, not one jot or tittle will fall to the ground,—all will be fulfilled in his own good time. Be encouraged, therefore, my brother: God will stand by you in your labor of love; and though your enemies are diligently seeking your overthrow, fear not, for you are remembered at the throne of grace by many hearts, who constantly pray that your faith may not fail.

The true hope of the Christian is a glorious hope, free from every vestige of the curse. When

it is realized, sorrow will no more heave our bosom, nor the burning tear course down our cheek. The prospect of soon realizing this hope, fills the soul with joy. We know from the accumulating evidences, that he will not tarry long.

"Yes, he will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

My brethren of "like precious faith," let us see to it that we allow not the enemy to scatter our influence. If he can accomplish this, the already bleeding cause of truth will suffer more. If we prove faithful to the trust confided in us, and "stand as a brazen pillar firm," we have nothing to fear: God will support us in every emergency, and finally bestow on us, with all the blood-washed throng, the promised crown.

Coal Run (O.), Oct. 18th, 1847.

LETTER FROM BRO. W. M. INGHAM.

Bro. Himes:—We held our meeting at Northboro', as appointed in the "Herald." The ministering brethren present were Bro. Howell, Boutwell, and Britton. The brethren and sisters from the neighboring towns came and united with us in our meeting. Our number was not large, but we had a good, refreshing time. The brethren and sisters were strengthened and confirmed in the faith of the gospel of the kingdom at hand, and are decided to go through to the end, believing it is right at hand. Then the reward will be given, which will be eternal life, to all them that seek for it, by patient continuance in well doing. May the Lord help us to be among that number.

The people who came to the meeting, that were not believers in the immediate coming of the Lord, listened with interest while the evidences were presented, that Jesus our King is about to come, and set up his everlasting kingdom, give the saints the kingdom under the whole heaven, and reign upon the throne of his father David. My prayer is, that the truth may be set home to their hearts, and that they may be saved in the day of the Lord Jesus. There have been a number of backsliders reclaimed in this place within a few weeks past, while others appear to be interested for the welfare of their souls. Some few that never were converted, appear to be decided to start on the heavenly journey. May the Lord help them to be fully decided before it shall be too late.

We had an interesting season at the water on Lord's day. Bro. Britton led one happy soul down into the water, and buried him by baptism in the likeness of Christ's burial and resurrection, and who, like the eunuch, went on his way rejoicing.

I attended a meeting yesterday (Lord's day) with the brethren here, and had, I think, a profitable season, while I presented to them the consummation of the Christian's hope, which we believe will be at the resurrection, and the glorious inheritance of the saints, which we believe will be the earth made new, wherein dwelleth righteousness, where there will be nothing to hurt nor destroy in all God's holy mountain; where Jesus will reign King of Peace for ever, and all his saints with him, who will be made like the angels of God, and will die no more.

Brethren and sisters, let us strive to be among that happy number who shall inherit the kingdom of God. Yours in love, waiting and expecting redemption speedily.

Northboro', Oct. 25th, 1847.

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—I have just returned to my family, after an absence of about five weeks. During this time, I have tried to preach the word in the following places:—Conway, Shelburne, Ashfield, Ware Village, Belchertown, Northfield, Erving, Athol, and New Salem, Mass.; Whitfield, Jamaica, Grafton, Springfield, Chester, Mount Holly, Wallingford, Vernon, and Guilford, Vt.; Walpole and Winchester, N. H.; and Windham, Ct. In all these places God has a people, who are sighing for immortality. In most of them the congregations were respectable, and attentively listened to the truth, although it was proclaimed by one of the most unworthy of all God's ministers. Many for the first time heard the truth relative to the coming of the Lord. Some of them said, that if this is what was called "Millerism," it was also the gospel. Since the tenth day of the seventh month I have never seen a greater disposition manifested to hear on the subject of the Advent. Nor have I seen the time, since I entered the ministry, when there was a wider field of usefulness opened before the faithful servant of Christ. Many of my old Baptist friends are asking me to come and preach to them on this subject. How can any one who is looking for the coming of the Lord, say that his work is done?

In many of the places that I visited, the word was attended with power. Saints were quickened, backsliders were reclaimed, while some were awakened to a sense of their lost condition. I had the pleasure of baptizing three individuals, one of whom was in the 75d year of his age. Our meetings grow better and better, as we near the haven of eternal rest.

A word to those brethren who have a dispensation of the gospel of the kingdom committed to them: Do not have yourself up in some little village, and persuade yourself that you are doing your whole duty by preaching on Sunday.—Do not stop to see how much will be given you before you go. But remember, that if God has set you to work, he will not let you starve. He who employed ravens to feed Elijah, will take care of his servants, if they are in the path of duty. Brethren, it is time to bestir ourselves, and prove to the world and church, by our works, that we are looking for speedy redemption. Then we may expect that they will be convinced of the truth of our message, and that we have been called of God to proclaim it to them. Brethren, I am in earnest about this matter; for I tell you, in the name of the Lord, that Jesus is coming very soon. Your true yoke-fellow in the gospel of the kingdom at hand.

Bro. A. C. WHITE writes from Yarmouth, N. S., Oct. 16th, 1847:—

Bro. Himes:—As I have not received the "Herald" for three weeks past, I conclude it has been stopped by mistake. If this is the case, you will please forward it to me. I am pleased with the paper, and would not be deprived of it on any account. Although the postage is \$1.73 per year, yet I would pay six times the cost of it, rather than not have it. I am the only person that takes any interest in the paper, or the Advent doctrine, in this part of the Province; and as none of the Advent lecturers visit this part of the country, I should know nothing that is doing in this good cause were it not for the "Herald."

From the signs of the times, I think the day is not far distant, when we shall see Him of whom Moses and the prophets did write, and whom the Adventists have been looking and longing to see. May we continue to watch and pray, until he comes, that we may be found of him in peace.

I can bless God for the Advent books and papers, by which the Bible has been made a new book to me. May the Lord preserve you from your enemies, and may you continue in your labors of love until you have finished the work the Lord has called you to perform, and great will be your reward. I shall not cease to pray for you, and for all those whom the Lord has sent to call sinners to repentance.

Should any of the Advent preachers visit this part of Nova Scotia, they will find a home at my house, but not many that would hear them lecture on the judgment. True religion is known only in form, save by a few, if we may judge by their walk and conversation. The pleasures and vanities of the world are as much puffed out by professors of religion, as by the world. They wicked are doing wickedly, and crimes are winked at. And I see no prospect of better times till the Lord comes and sets up his everlasting kingdom.

Sister L. WOOLWORTH writes from Randolph, Oct. 21st, 1847:—

Bro. Himes:—I praise God for the freedom of the gospel of Christ, which makes me love all who love the Savior and love his coming, and our enemies also. We are assured, that if we lack wisdom, if we ask God, he will give it to us liberally. Paul teaches us, that we may boldly say, The Lord is my helper. I desire to take courage and go on, bearing the reproach of Christ, esteeming it greater riches than the treasures of Egypt; for here we have no continuing city, or abiding place. We can say with Paul, "If in this life only we have hope, we are of all men the most miserable." For we daily experience the frowns of a wicked world and false brethren.

But let us praise God, who has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead. Let us rejoice that he is soon coming, to be glorified in all his saints. I desire to be kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. I believe that those who are ready will soon see the King in his beauty. May the Lord keep you humble, and give you an eye single to his glory, that your whole body may be full of light. And for your labors of love, may you be rewarded at the resurrection of the just.

Extract of a letter from Bro. A. H. BRICK, dated Fitchburg, Oct. 26th, 1847:—

Dear Bro. Himes:—We still feel that the time of promise is drawing nigh. "Faithful is he that promised:" in due time he will bring us to the inheritance, if we faint not. We have reason, even here, to rejoice and praise God renewedly. Two weeks since a sister, lately converted, was baptized in this place by Bro. Heath. She is now happy in the Lord, rejoicing in hope of the promise made of God unto the fathers, and is firm in the expectation of our Lord's immediate return. Thus the Lord is adding to the church from time to time such, we trust, as shall be saved. But it is like the gleaning of grapes after the vintage.

We hope it will be so that you can come here again soon, and give some lectures not only on Popery, but on the coming of our Lord and Savior Jesus Christ. This is a subject which, above all others, is full of interest to the Christian; especially when the evidences (as at present) are

so conclusive that it is at hand. The Advent cause is dear to me, and I do feel to sympathize with those whom the Lord has called to be more active "members in the body," and thereby have to suffer more from the Bible-hating portion of the community. But the Lord is mindful of them, and they have the promise that his grace is sufficient for them.

I hope the "Herald" will use fairness, if others do not, and always keep a spirit of brotherly kindness in exercise. If anything unfair or unkind enters into a discussion, it opens the door for strife, and hatred, and all manner of evil contentions. The general course of the "Herald" I heartily approve, and think it has the truth on most subjects; concerning the intermediate state, I think it has the truth, and I wish it might herald the truth concerning the wicked as well as the righteous, as much as would be expedient. But more especially I would have it herald the coming of the Lord. You have my best wishes in all your labors for the advancement of the cause of Christ.

Bro. MOSES CHENEY writes from Holderness, N. H., Oct. 25th, 1847:—

Dear Bro. Himes:—I have been a reader of the "Herald" from its commencement, and fully believe the doctrine it sustains. Yes, I believe the Advent doctrine, so called, is the doctrine of the Bible, that the King of kings is about to appear, subdue all other kingdoms, and establish his own under the whole heaven, according to the predictions of the prophets. I view the things of this world as of little value, when compared with the inheritance promised the saints. Oh! the importance of being ready for that day! I have the Bible, the "Herald," and other Advent publications, to read, for which I feel thankful, as I have few privileges with brethren who seem to sympathize with me in my views of the near approach of the judgment. I hope, dear brother, you will be sustained in the course you have for years been pursuing, until the Master shall appear. I wish to encourage all the children of God to be steadfast in the faith, and to hold out unto the end. Oh that sinners would be persuaded to come to Christ now, while the door of mercy is open.

A CORRECTION.

Bro. Himes:—In the "Herald" of Oct. 16, containing an article from me on "The Sign of the Son of man," there is an essential error, which I wish corrected.

"The sign of the prophet Jonah." "The sign of the Son of man." How similar the expressions. We have seen a fulfilment of the first, now let us look for a fulfilment of the second. It is shadowed forth in the ordinance of baptism, &c.

We are having something of a reviving among us since the camp-meeting at Basin Harbor, and our prayer is, that it may increase until the hills and vales shall again resound with the high praises of our God. Yours, L. KIMBALL.
Low Hampton, Oct. 24th, '47.

Extract of a letter from Bro. R. T. RUST, dated Watertown, Vt., Oct. 22d, 1847:—

I would just say, that we are looking for the coming of our King to redeem his people, and are trying to comfort one another by speaking of it, stirring up each other's mind by way of remembrance, and exhorting one another daily, and so much the more as we see the day approaching. I have been very much interested in reading the accounts of your meetings in New York and Rhode Island. I pray the Lord to sustain you by his grace, that you may labor in his cause until he shall come and give us the kingdom.

Extract of a letter from Bro. E. BELLows, dated North Scituate, Oct. 19th, 1847:—

Bro. Himes:—Your visit to this place with the Big Tent was not in vain. Some have embraced the truth, and many were convinced of the truth of what they heard, but who, I fear, dare not confess it, "for fear of the Jews." I think, if you could come and give some more lectures, that much more good might be done.

[We will again visit you as soon as we can.]

Summary of News.

A boy thirteen years old, Philip Isaacs, cut his throat in New York, in the recitation room of the Ludlow street public school. He had long been an unruly boy, and his father, who had been absent from the city, was about to place him in the navy, the teachers of the school having apprized him that the youth could not be retained there. It is doubtful whether he will survive.

At Mansfield, the other day, a young woman lost an eye, in consequence of its being struck by an apple which was thrown at her in joke.

An author's genius is always greater than his works—he could always have done better than he did.

On the 17th, as Mr. Sawyer, a young gentle-

man, was riding at a very fast rate, in Dearborn county, Indiana, he came up against the telegraph wires, which cut his throat, producing almost instant death. The wires had been lowered for the purpose of making certain repairs on the line.

J. C. Robinson, teacher of the academy at Sharpsburg, Ky., was killed by Ashby, a lad of 17 years, whom he had expelled from the school.

Three Mexicans have been arrested and taken into camp at Buena Vista for the murder of Mr. Raynes, of Ky., and Mr. Patterson, of Illinois, volunteers.

INDIAN MURDERS.—A gentleman of the American Fur Company had arrived at St. Louis, 22d, from the upper Missouri country. He left Fort Paine, 1500 miles above the mouth of the Mississippi, four weeks ago. The Indians were quiet in that region. The Sioux had crossed the north fork of the St. Peter's, and afterwards the Platte river, and falling upon a Pawnee village, murdered an Indian missionary, &c. At the same time there was a party of Ottos at Council Bluffs, who went to Blue Lick, in the Sioux country, and murdered a dozen Sioux, in revenge for the number of Ottos murdered last spring by the Sioux.

Steamboat Simon Kenton was sunk on the 23d at Cat Island, in the Mississippi. Boat and cargo a total loss. No lives were lost.

TERRIBLE RAILROAD ACCIDENT.—On Wednesday afternoon an engine with two cars, loaded with rails for the track, undertook to pass, for the first time, over the new bridge over Miller's river, between South Royalton and Athol, on the Vermont and Massachusetts Railroad. Owing to imperfect iron bolts, the bridge gave way, and the train was precipitated into the stream. Mr. Woodbury, the engineer, Messrs. Thompson, Hutton and Benjamin King, of Acton, and Mr. Wiley, of Baldwinville, were killed, and it is said also another man, name not reported. Mr. Alfred A. Whittemore, Baldwinville, ticket-master, Mr. Whitney, of Charles-town, and Mr. A. M. Reynolds, employed on the road, are badly injured; Mr. Patch, of Littleton, fireman, was less hurt, and several others were slightly wounded. The bridge was built by Boody & Stone, and will be repaired in season for the proposed opening of the road to Athol.

A RELIGIOUS INCIDENT.—While the Rev. A. D. Merrill was delivering his sermon in the Church street Methodist meeting-house, last Sunday morning, fourteen persons left their seats, almost simultaneously, and knelt before the altar, and this too without invitation from the pastor, or any previous concert.

DEATH OF THE RIGHTEOUS.—I once met on the sea-shore, said the eastern poet, Sadi, a pious man who had been attacked by a tiger, and was horribly mutilated. He was dying, and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pains seemed to be vanquished by the purity of his soul. "Great God," said he, "I thank thee, that I am only suffering from the fangs of the tiger, and not of remorse."

The Encyclopedia Britannica, a dictionary of general knowledge, cost upward of six hundred thousand dollars, and involved the publishers in a loss of about one hundred thousand dollars.

The number of churches in Liberia is 23; communicants 1500, of whom 500 are native and re-captured Africans. There are 16 schools, and 560 scholars, of whom 200 are native Africans. The deaths in New Orleans from Thursday, the 23d, to Friday the 24th, amounted to twenty, of which seven were of yellow fever.

The Episcopal Board of missions, after an animated debate, have resolved to sustain the mission to Constantinople, of which Bishop Southgate is the principal conductor, by a vote of 46 against 20.

Rev. Robert B. Hall, minister of the Episcopal Church, in Roxbury, Mass., has been deposed from the ministry, for immorality.

It is stated that the amount of property thrown overboard from the steamer John Marshall in the late gale, is \$1500, instead of \$10,000.

That man cannot be unhappy, who makes himself the source of happiness to others.

Lectures in Boston.

Our friends will remember, that Bro. I. E. JONES will commence a course of lectures at Central Hall, as announced in our last, on Sunday next, and continue each evening through the week, and over the following Sunday. He will present the entire ground on which we base our arguments regarding the proximity of the Advent of the Lord Jesus Christ. We cordially invite those who are unacquainted with our views, as well as all others, to attend.

FOREIGN NEWS.

The English Steamer, due at this port on Tuesday, had not arrived on Thursday morning—the latest hour which would give the news admittance to this paper.

The French Steamer, just arrived at New York, reports that Abd-el-Kader had had a great battle with the troops of Morocco, in which he lost 4000 men.

Lucerne, Berne, Zurich, and other cantons of Switzerland, were arming.

Open insurrection appeared to be breaking out in Sardinia. The insurgents had beaten the royal forces, and killed their commanding general. The government was taking daily more stringent measures, and the people became day by day more exasperated. The soldiers of the government were ordered to fire upon the people on the least cry of liberty. There had also been a serious insurrection in Sicily, and the governments of Turin and Ferrara had become quite anxious in regard to the movements of the people.

The French Minister of Finance has been compelled to submit to most onerous terms in negotiating the loan of 1847.

A new cabinet has been formed in Spain, under Narvaez, and the town of Berge has been taken and sacked, by the Carlist General, Castell.

Portugal is in a state of agitation.

The cholera has reached Moscow, and also penetrated into Galicia.

IN the report of our sermon in New York, in last week's "Herald," we were made to say, that the Catholics of Great Britain contributed \$600,000 in 1846, for the spread of Popery. It should have been, the Catholics of Europe.

THE CALLS for us to give lectures in the different parts of the country shall be attended to at the earliest time possible. We shall be confined at home a short time, to arrange our business affairs so that we can leave home. Brethren will be patient.

BUSINESS NOTES.

R. P. Grant—Your request is attended to. Your advice is timely, and will be heeded.

S. Everett—Sent. No charge for tract. J. L. Towner—We have none of that work. M. Reynolds—It was not received. You have previously paid to end of this volume.

B. Newell—It was not received. Your paper is credited to end of v. 16.

A. W. Perkins—You did not give the P. O. address of Warren Cabot. We cannot find his name on our books, and so put his name down as a new subscriber, at Danville, Vt., until we learn whether that is correct.

—If not, please inform us. We would willingly give the paper to the brother you refer to, if it was ready; but we have but one price for those who are able to pay. Those who are not able to pay in full, we permit to say what they can do.

Wm. H. Fernald—The reason you have not received the "Herald" at Lewiston, Me., is because we were directed to send it to Hallowell.

J. Chambers, \$4.—We have sent you the books in eight packages by mail—also two pamphlets in a separate package.

H. Flagg—We can supply you with bound volumes for several of the back volumes for \$1.25 per volume, but could not pick up loose sheets for complete sets excepting the last and present volumes. They would be \$1 per volume. We can furnish some of the volumes stitched at the same price. We are destitute of several of the first volumes. We can furnish bound volumes for the years of which you speak.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquents. — \$534 64
The P. M. of Prescience P. O. Me. informs us that the paper sent to JOHN E. NEILLY, not taken from the office. He owes — 9 76
Total delinquencies since June 1st, 1846. — 540 20

CONFERENCES.

The Lord willing, there will be an Advent Conference at Bro. Wiswell's, in Westminster, Mass., to commence Friday, Nov. 13, at 10 A. M., and hold over the Sabbath. I hope the believers in this region will attend, expecting a good meeting. It may be expected that Bro. Turner, Pratt, and other of God's watchmen, will be present to preach the word. (For the brethren.) L. BOUTELL.

APPOINTMENTS.

If time continues, I will preach in the following places: Woodstock, Vt., Nov. 8th, 6 P. M., and 9th; North Springfield, the 10th, 6 P. M.; Grafton, the 11th, 6 P. M.; Vernon, the 12th, 6 P. M.; Northfield Farms, Mass., the 13th, 6 P. M., and Sunday the 14th; Erving, the 15th, 6 P. M.; Athol, the 16th, 6 P. M.; New Salem, the 17th, 6 P. M.; and Cobeyville at 6 P. M.; Ware Village, the 18th, 6 P. M.; South Belchertown, the 19th, 6 P. M.; Three Rivers, the 20th, 6 P. M.

R. V. LYON.

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent. —We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Unwin, 31 Bicklersbury, London," till further notice. Boston, Oct. 20, 1847. J. V. HIMES.

Bro. H. Heyes requests us to say, that his P. O. address is Oswego, N. Y.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of the Jubilee of 1847, by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool. 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1/2 cts. retail, 33 1/2 wholesale.

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MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 58 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The library are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A. and 2 P. M., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Tuesday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts.

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North street, third door from Baltimore-street, east side.

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FOR "HERALD" AND SECOND ADVENT PUBLICATIONS

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Receipts for the Week ending Nov. 4.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald" will please send it if it is credited.

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C. G. Crownshield; O. Jones—each 25 cts.—T. Wheeler, 24; M. J. Clark, 24.—M. O. Pray, \$1 50—Paid the ten copies to No. 8.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 15,

BOSTON, SATURDAY, NOVEMBER 13, 1847.

WHOLE No. 341.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HINES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
office, should be directed to "J. V. HINES, Boston,
Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

Lines

SUGGESTED BY THE DEATH OF A SISTER.

My sister dear, and hast thou gone,
To faster climes of rest,
Whilst others languish here and mourn,
By sorrow sore oppressed?
The blessing of the dead in Christ
Has fallen on thy head;
Though thy fair form, so pure and just,
Sleeps in a narrow bed.
And though conceal'd from mortal eye,
In thy cold, gloomy cell,
The word's gone forth from the Most High,
Say to the just, it's well;
For precious in His sight are they
Who in his ways have trod,
He guards them with a watchful eye,
While underneath the sod.
And though death triumphs for a time,
His reign will not be long;
For soon the Prince of David's line
Will break the tyrant's arm,
And bring to life the sleeping dust,
Of every age and clime;
And when the bonds of death shall burst,
The victory will be thine.
Then ever safe in groves of bliss,
On that immortal shore,
You'll join with all the ransom'd host,
To shout their sufferings o'er;
Where all will dwell beneath their vine,
Where fruit in clusters grow,
And worship God at their own shrine,
Where living waters flow.
There friends will never part again,
Whilst endless ages roll,
For love's mysterious, magic chain
Will bind them soul to soul;
When Christ the rightful heir shall reign
With undisturbed sway,
O'er all that blissful, balmy plain,
In realms of endless day.

New York, 1847.

The Reformers--Adventists.

BY E. B. ELLIOTT, A. M.

Says ELLIOTT:—Already, then, ere the
close of 1520, and consequently just after
Luther's discovery of the true anti-Christ,
we find him in his answer to the Pope's
condemnatory Bull thus expressing his
anticipations, with special reference to
the prophecy of the apostle Paul: "Our
Lord Jesus Christ, yet liveth and reign-
eth: who, I firmly trust, will shortly
come: and slay with the spirit of his
mouth, and destroy with the brightness
of his coming, that Man of Sin." A
month or two afterwards, when, on his
being summoned before the Emperor at
Worms, there were some that dissuaded
his attending, from recollection of the
treachery practised on a similar occasion
against Huss and Jerome, his reply was,
"that fear in his case would be only a
suggestion of Satan; who was apprehend-
ing defeat, and the approaching ruin
of his kingdom." Still, on leaving the
Diet, and after condemnation had been
pronounced against him by the Emper-
or, he fell back for comfort on the same
joyous expectation. "For this once,"
he said, "the Jews" (as on the crucifix-
ion-day) "may sing their Pean: but
Easter will come for us, and then we

shall sing Hallelujah!" The next year
again, writing to Staupitz, he enforced a
solemn appeal against his abandonment
of the Reformation, by reference to the
sure and advancing fulfilment of Daniel's
prophecy in the events in progress: "My
father, the abominations of the Pope,
with his whole kingdom, must be de-
stroyed; and the Lord does this without
hand, by the word alone. The subject
exceeds all human comprehension. I
cherish the best hopes." In 1523, he
thus in similar strain expressed his hopes.
"The kingdom of anti-Christ, according
to the prophet Daniel, must be broken
without hand: that is, the Scriptures
will be understood by and by; and every
one will preach and speak against Pa-
pal tyranny, from the word of God, until
the Man of Sin" (here his allusion is
again to St. Paul's prophecy) "is de-
serted by all his adherents, and dies of
himself." And again to the Duke of Sa-
voy, on hearing of his favorable inclina-
tion to the Reformation; "Let there be
no compulsion: only let those who sin-
cerely preach the Gospel be protected,
and known to be in no danger: this is
the way in which Christ will destroy an-
ti-Christ by the breath of his mouth;
and thus, as it is in Daniel, he shall be
broken without hand;—he whose coming
is with living wonders." Once more, on
hearing still in the same year of the con-
demnation and martyrdom of some of his
followers in Flanders,—the first blood
shed in that country in the cause of the
Reformation, he thus comforts himself:
"But the Judge is at the door, and will
soon pronounce a different sentence."

So in earlier days the Reformer Lu-
ther. Nor did the circumstance of the
fanatics of the day adopting, and mak-
ing unsound and unscriptural use of,
this expectation of the near advent of
Christ, affect his belief in, or declaration
of it: for it seemed but Satan's well-
known artifice, by abuse, or by a coun-
terfeit, to bring contempt on what was
important and true. Rather, though it
made him cautious and jealous afterwards
of the unguarded use of prophecy, yet
he regarded it as an additional mark of
the last day being at hand; Satan per-
ceiving the fact and putting forth his final
fury.—Nor indeed did the idea ever leave
him. Still resting mainly and strongly
on that prophecy in Dan. 11 and 12 re-
specting the apostate King the Pope, and
his abomination making desolate, as that
which Christ himself (*the Apocalyptic
Covenant-Angel of the vision before*

* Such was the case in 1522 with the Ana-
baptists under Menzer.—Again in 1528 the Duke
of George wrote thus of the state of things in
Thuringia: "that the common people there were
expecting their real Lord and Master to appear
shortly, in defence of his own word and gospel:
and everywhere it was the cry of these enthu-
siastic visionaries, No tribute! All things in com-
mon! No tithes! No magistrates! The king-
dom is at hand."—Milner, 939; who observes,
however, that probably among this multitude
there were not a few sincerely pious, though en-
learned and simple, led away by the more artful
and fanatic.

us) had most solemnly called attention
to, and which St. Paul had both copied
after and illustrated, he gathered, as life
advanced, that still some few things re-
mained to be fulfilled ere the glorious
consummation;—some further consump-
tion and wasting of the Popedom through
the gospel-word, or perhaps some tempo-
rary apostasy of the Protestant body, and
consequent brief revival of the Papal
power, perhaps too some confederation of
Pope and Turk against Protestant faith-
ful ones;—else the world's wickedness
marked it as even then fully ripe. Thus
though God's mystery of the prophetic
numbers, "the time and half a time,"
baffled him by its obscurity, and at one
time, in his conjectures about the destined
epoch of the consummation, he fancied it
might be less than twenty years off; at
another deprecated the extension of the
interval to fifty years,* and at another
mentioned three hundred as the furthest
limit that entered his imagination,† yet
the prevalent idea of its being near at
hand remained with him even to his dy-
ing hour, and was a perpetual topic of
consolation, encouragement, and hope.

Very similar were the views of the
other great German Reformer, Melan-
thon.—Like Luther, he intently fixed
his mind on Daniel's prophecies of an-
ti-Christ, and on St. Paul's subsequent
prophecy, (the latter almost a comment
on Daniel's,) as that which was Christ's
own positive direction and charge. Like
Luther, he undoubtingly explained the wil-
ful or apostate King of Dan. 11, in re-
spect of both his abomination making
desolate, his pride, tyranny, and fated
end, (not to add the little horn of Dan. 8
also,) to mean the Popes and Popedom.
Like Luther, he judged that fated end to
be near and imminent. On the mysti-
cally-expressed periods that fixed the
chronology of that ending, he could but
indeed conjecture. But in commenting
on the passage that contains the oath in-
volving them, of the man that stood
clothed in linen upon the waters of the
river, after strongly insisting on the pre-
dicted fact of there rising up no fifth
earthly universal empire, after the Roman
in its last form under the little horn, but
only the kingdom of Christ and his
saints, he thus adverts to that same chro-
nological argument, by way of corrobora-
tion, that had been used long before him,
as we have seen, by the early Christians;
I mean the argument from the seven days
of creation. "The words of the prophet

* Near the time of his death he said: "God
forbid the world should last fifty years longer.
Let him cut matters short with his last judgment."
Table Talk, Michelet, ii. 216. This was said
in grief at the unfaithfulness of many Protestants.

† "The wickedness of the world is risen to
that height that I dare presume to say, the world
cannot continue many hundred years longer."
Table Talk, ch. ix. on Sins. And chap. i.: "I
persuade myself verily that the day of judgment
will not be absent full three hundred years long-
er." Elsewhere in the Table Talk, he expresses
his impression of their having come down to the
vision of Christ proceeding forth on the White
Horse (Apoc. 19) in the Apocalyptic Drama.

Elias should be marked by every one,
and inscribed upon our walls, and on the
entrances of our houses. Six thousand
years shall this world stand, and after
that be destroyed: 2000 years without
the law; 2000 years under the law of
Moses; 2000 years under the Messiah;
and if any of these years are not fulfilled,
they will be shortened (a shortening in-
timated by Christ also) on account of our
sins." Dr. Cox, after quoting the above
from Melancthon's Commentary, gives
the following manuscript addition, that
he had found in Melancthon's hand in
Luther's own copy of the German Bible:
"Written A. D. 1557, and from the Crea-
tion of the World 5519: from which
number we may see that this aged world
is not far from its end."—With this cal-
culation, he conceived that Daniel's num-
bers 1260 days and 1335 days might on
the year-day system be made well to co-
incide. At any rate, he felt persuaded,
alike from Daniel and St. Paul, that the
Reformation and protest against the Pa-
pal anti-Christ, just accomplished through
the light of the Gospel, was the con-
sumption and conviction of that enemy
predicted as to occur, just before his final
destruction at Christ's coming. And up-
on this prophecy and prospect it became
Christians, he thought, much and ear-
nestly to dwell, alike for consolation, di-
rection, and warning, till that glorious
day should itself burst upon them.

I turn to the Swiss Reformers, cotem-
porary with Luther and Melancthon; and
first take Leo Juda as a specimen. In
his comment on the Apocalypse, an En-
glish translation of which bears date
1552, and which must, consequently, have
been written and printed in the original
some time previously, I find a very in-
teresting comment on the two concluding
verses of Apoc. 9; applying the charges
therein of idolatry, sorceries, fornication,
murders, &c., to Rome's anti-Christian
church of his day, just as I have done;
and the tenth chapter also generally, as I
have done, to the blessed Reformation.
And then he thus further applies to his
own time the Angel's oath: "Christ
taketh an oath, and sweareth by God his
heavenly Father, even with great ferven-
cie and holiness, that the time of his glo-
rious last coming to judge all the world,
both quicke and dead, is now already
nigh and at hand: and that when the
victory that was prophesied to be fulfilled
of anti-Christ, (which victory the seventh
angel must blowe forth according to his
office,) wer once past, then should alto-
gether be fulfilled what al prophetes did
ever prophesy of the kyngdom of Mes-
sias the Saviour: which is the highest
mystery."

Again, Bullinger (about the date 1555)
similarly dwells on this same prophecy:
advancing yet a step further in explain-
ing the sixth Trumpet (as Luther's com-
ment nearly does) of "Mahometrie and
wo of the Saracens and Turks:—then
applies the sins in Apoc. 9:20, 21, to the
Papists of his day:—then, that of the

Angel's descent to the Reformation:—and, on Christ's oath in the passage before us, adds; "Christ swears that there is but one Trumpet remaining: therefore let us lift up our heads, because our redemption draweth nigh."

Let us now cross the ocean-strait, and mark how in Britain also, that *isle of the sea* where the Angel was represented as planting his right foot, there was awakened the same joyous persuasion and hope.—My quotations in evidence shall be first from Bishop Latimer. In his third sermon on the Lord's Prayer, he thus expresses himself. "Let us cry to God day and night, Most merciful Father, let thy kingdom come!—St. Paul saith, The Lord will not come till the *swerving from the faith* cometh; (2 Thess. 2:3); *which thing is already done and past*. Anti-Christ is already known throughout all the world. Wherefore the day is not far off."—Then, reverting to the consideration of the age of the world, the same as Melancthon and Osiander; "The world was ordained to endure, as all learned ones affirm, 6000 years. Now of that number there be past 5552 years, so that there is no more left but 448 years. Furthermore these days *shall be shortened* for the elect's sake. Therefore all those excellent and learned men, whom without doubt God hath sent into the world in these latter days to give the world warning," (mark here Latimer's testimony to the universality of the impression,) "do gather out of sacred Scripture that the last day cannot be far off."—Yet, again, in a sermon on the second Sunday in Advent, after noticing the expected shortening of the days, he thus strongly expresses the same opinion on the nearness of the second Advent; "so that peradventure it may come in my days, old as I am, or in my children's days."

For another example I turn to Bale, afterwards Bishop of Ossory in the sister island: and, I find him, in that valuable and interesting work entitled, "The Image of both Churches," published in 1545, and which includes in it an Apocalyptic commentary, in sundry points applying this part of the Apocalyptic prophecy to his own times. On Apoc. 10:7, the verse before us, he explains the time then current as the sixth age of the church, and speaks of the seventh Trumpet only as to come: as also on Apoc. 11:15, thus drawing his line between the fulfilled and unfulfilled; "Thus here we have what is done already, and what is yet to come under this *sixth trumpet-blowing, whereunder we are now*: which all belongeth to the second wo."—Again on Apoc. 20:3, after recounting a list of Christian confessors, including Luther, (Ecclapadious, Zuingle, Melancthon, Bucer, Bullinger, &c., by whom anti-Christ's tyranny had been disclosed, he says; "I doubt not but within fewe dayes the breath of Christ's mouth, which is his living gospel, shall utterly destroye him."

Further respecting this "oath that all shall be finished in the *seventh* age of the Church," he adds, "Necessary it is that both good and badde know it: the faithful be assured that their final redemption is at hande, to their consolation; the unfaithfull to have knowledge that their judgment is not farre off, that they may repent and be saved."—And again elsewhere: "This (the Beast's) will be the rule of this present age. No doubt of it. Unto kings had not God given to subdue these Beastes. This is reserved to the victory of his living word. Only shall the breath of his mouth destroy them. Let the faithfull beleever, considering the mischief of this time, appoint himself to persecution, loss of goods, exyle, prison, sorrow, death, for the truthe's sake; thinking that his porcyon is in the land of the living. For now are the perilous dayes under the voice

of the *sixth trompe*: whereas under the *seventh* the carnal church shall be rejected, anti-Christ overthrown, and the right Israeli, tokened with fayth, peaceably restored into the possession of God."

I add but one more example, that of the martyrologist, John Foxe. In his "Eicasm in Apocalypsin," published in 1587, he explains the woe of the sixth Trumpet to be that of the Turks; adding that, after the Protestant restoration of gospel-preaching, figured in Apoc. 10, the seventh Trumpet's sounding could not be far off. Then he dwells on this passage on which we are commenting thus: "O what an adjuration! Of the truth and certainty of which we can no more doubt, than we can of the existence of God Himself." And, after arguing against the skepticism of ungodly men, on the subject of the world's ending, he urges from the Angel's oath the certainty of that end coming, and certainly too, as appeared from the Angel's prophetic caution, (though the exact time was not to be known,) that it could not be very far off from the time then present. "Which being so, and all the multitude of the ungodly, diligently listen to and observe what the Angel says and swears. For in the whole of Scripture, I think, there is no passage more clear, none more suited to our times: none more calculated to strengthen the faith and minister consolation to the pious; and, on the other hand, to alarm the minds, and break off the attacks of the ungodly."

The Roestars in Sweden.

The "Evangelical Gazette," of Berlin gives a curious account of a new sect, the members of which bear the name of *Roestars*, and which is increasing in one of the Swedish provinces. The author who furnishes the materials of the following letter, is an intelligent, discreet and pious pastor, whose testimony deserves the most entire confidence.

But before stating what specially relates to the Roestars, let us take a rapid glance at similar sects which have appeared in past times, or which still exist in our days. *There is nothing new under the sun*, says the author of Ecclesiastes, and whoever studies attentively ecclesiastical history is surprised to meet, at the commencement of the Christian church, appearances exactly like those which we now see among us.

To mention first the *Montanists*, who, about the end of the second century, disturbed the churches. Their leader, named *Montanus*, believed that he had received the extraordinary gifts of the Holy Spirit, or rather that he was himself the Holy Spirit come down in human shape. He had visions, convulsions, extacies; he pretended to prophesy, and soon he had a host of disciples, who experienced, like himself, strange emotions in their physical and intellectual frame.

The same phenomenon appeared again several times in the barbarous ages. When an enthusiast arose who thought he had supernatural powers, others followed his example and copied his contortions. Some leaped or danced till they fell to the ground, out of breath and exhausted with fatigue; or, under the name of *flagellants*, whipped themselves in public till the blood ran. Others supposed that they could work miracles, and sometimes, by the power of imagination, or by some unknown cause, they effected indeed wonders.

The Reformation was not wholly free from these extravagances. The *Anabaptists* of the sixteenth century had their apostles, their prophets, their miracle mongers, who set Europe for some time in uproar. To put down these wild sectaries, the powerful voice of Luther was needed in aid of the arms of the German princes.

At the beginning of the last century, France had also her fanatics, who were called *convulsionists*. They were the last remains of the Jansenists. Being cruelly persecuted by the Jesuits, they abandoned themselves to all the excesses of a disordered imagination. They pretended to have the gift of miracles, and in their secret assemblies, they inflicted upon one another unheard-of tortures; some, imitating the Savior's punishment, made their companions nail them to a cross.

Our fathers, also, in the mountains of Cevennes, reduced to despair by persecution, had their new lights. They fancied they heard the singing of psalms in the air, or that they saw angels and celestial spirits. They prophesied and indulged in every kind of extravagant notions. Unhappy men! to be pitied rather than blamed; for, having nothing to expect from the justice of men, they turned instinctively their looks to heaven?

In our day lastly, sects of the same kind have been formed in various places: as, for example, the *Irvingists* in England, the *Lardonists* in Switzerland. All have extacies; all suppose that they are true interpreters of the Spirit; all reckon numerous followers.

What then is the secret power which every enthusiast, of any talent, exerts over the minds of others? How can we explain that by the side of monstrous errors, there may exist elements of true faith and of Christian life? For some of these misguided men, let us not forget, continue to manifest good sentiments, to be charitable, and are worthy of respect, except in the one point on which they are deluded.

These reflections are suggested to me by the sect of *Roestars*. You will see, in reading this letter, that they are in general truly pious persons, worthy people, full of zeal for the cause of the Lord, capable of doing much good, receiving in short honorable testimony from those intimately acquainted with them; and yet they addict themselves to convulsive movements, seem to be out of their senses, and pretend to receive special and supernatural revelations from the Lord!

For two or three years the name of *Roestars* has been known in Sweden. Their appearance is the more singular as the religious state of this country is not favorable to the display of fanaticism. On the contrary, all is languid and cold. Most of the pastors are sunk in a meagre Socinianism, and preach a vapid morality which does not stir the conscience. They have large salaries, live at ease, and spend more of their time in diversions than in evangelical labors. The bishops (for the Lutheran church of Sweden still have bishops) are rich lords, sumptuously maintained, and occupied with political and worldly business. Not only they take no interest in the progress of vital piety, but they even persecute those whose attention is awakened on the subject of religion.

In these circumstances the *Roestars* appeared. Their name signifies in the Swedish language *callers*. It was given them because they address calls to sinners, and exhort them to be converted. They live in *Smaland*, one of the remotest and least populous provinces of Sweden. The pastor, who is my authority in this notice, does not explain the origin of the Roestars. They have no avowed leader, no man of science, nor distinguished ecclesiastic. How, then, have they come to form a new sect? Most probably, they had in their hands some old mystical books, and having no enlightened guide to preserve them from error, were left to the impulses of their own blinded minds.

These Roestars are generally peasants of little education. The majority are

women and girls. They pass most of their time in earning a livelihood by hard labor, and seek for no pecuniary profit from their extacies. Far from this, they submit without a murmur to the severest persecutions, and are content to lack bread rather than give up their practices. They believe that the discourses they deliver are the immediate work of God, and confide fully in him to maintain their cause when they are persecuted.

Before uttering their *calls*, they are seized with tremblings and convulsions. In this state they lose the use of their senses, and become insensible to all impressions from the external world. Gradually these convulsions are calmed; they set themselves to talk, their eyes fixed, and vehement gestures sometimes accompanying their words. Their tones of voice are grave and solemn; they express themselves with ease, and their discourses are edifying.

When they recover their natural state, they do not know, commonly, what they have said. The only feeling they experience is that of great joy and perfect calmness. Their body even seems more agile and strong. They do not employ, as in animal magnetism, physical means to produce this state of extacy. It is involuntary. When seized with convulsions, the sight is affecting and frightful. You would say that a superior being had hold of them, and that they were wholly unable to resist.

The Roestars are worth hearing.—"The discourses," says the correspondent of the Berlin "Evangelical Gazette," "are always, in the proper sense of the word, calls addressed to an unbelieving people. They speak with volubility and extraordinary strength of voice; words flow from their mouth like a torrent. There was in all that I heard entire unity of sentiment; they differed only in forms of expression, according to the individual character of the callers. Girls, who are ordinarily best educated, show also in their calls most capacity, and make fewer repetitions than the others. All that I have heard from Roestars was serious, experimental, and often remarkable for the apt choice and application of texts of Scripture. Their exhortations showed a deep knowledge of the human heart, a holy horror of sin, a firm and enlightened faith in the justice and compassion of God. Sometimes they addressed to their hearers threatenings, with all the terrors of the law, hell and eternal punishment; sometimes they consoled or encouraged them with affectionate words, and begged them to go to the Savior. Sometimes they gave a warning to those who have begun to fight the good fight, and who do not know the deceitfulness of the heart, or the difficulties of the narrow way. At other times their discourse was simple and practical, addressed to impenitent sinners. The Roestars are in the habit of speaking at great length; sometimes for more than two hours uninterruptedly. What especially excited the attention and sympathy of the hearers, was the graveness of their tone, the energy of their voice, the rapidity of their utterance, and the constant applications they make to each person in the audience. I cannot call them eloquent. But if we reflect that these speakers are poor and ignorant peasants, without education,—people who, in their ordinary state of mind, cannot utter ten words connectedly; if we add that the aim of these calls is not to tickle the ear of the learned, but to urge to repentance villagers who are spiritually dead, it must be confessed that the Roestars say what is proper, and that the means are adapted to the end. The Roestars have no ambition to be teachers, or to announce new things. Their calls are not sermons regularly divided into three or four heads.

But all the leading doctrines of Christianity find place in their discourses; and sometimes they express such just striking thoughts, with a direct application to the wants of their various hearers, that they might serve as models for the best preachers."

I have translated this long extract that you might know what the Roostars of Sweden are. Simple, uneducated men, they seem to acquire at certain moments superior faculties. What is it then which produces in them such intelligence? How can we explain their perfect knowledge of sacred things, while a prey to ecstasies and derangement of mind? I repeat it: it is a mystery not easy to explain.

Another remarkable fact is, that the Roosters inculcate constantly submission to the established rules of Church and State. Commonly, new lights, in ancient and modern times, have preached spiritual and temporal rebellion. The Montanists, for example, declaimed against the bishops and synods of their day. The Anabaptists aspired openly to overthrow all ecclesiastical institutions. The Irvingites tried to form a sect hostile to all others. Here, nothing of the kind. The Roostars establish a just distinction between the believing and unbelieving, between the converted and unconverted; the classification made by the Gospel. But far from exciting their hearers to violate the laws of the Church, they exhort them to be peaceable citizens, to attend diligently public worship, to respect as the Lord's instruments those who are placed over them.

A poor woman said in one of the calls: "Are not the established pastors God's messengers? Some, indeed, are less faithful than others, but is there one that has ever urged you, from the pulpit, to persist in your evil ways?" What charity! a charity which "believeth all things, hopeth all things, which thinketh no evil!"

Observe that most of the Swedish pastors are, as I have already said, negligent in the exercise of their pastoral duties; their conduct must naturally excite censure. Add to this, that they have attacked, calumniated, persecuted the Roostars, and judge if the spirit of the Gospel does not appear in the words of these humble peasants!

Further, they never seek to place themselves above those whom they address. They speak as a sinner to sinners, a brother to brothers. They frequently begin their discourse by a full confession of their sins, and abase themselves humbly before God, and then address exhortations to their neighbors. This is rarely the case in the history of fanatical sects. Most enthusiasts and new lights have unbounded pride, an exalted opinion of their personal holiness, a haughty contempt for men who do not adopt their opinions. But the Roostars have carefully avoided this rock: they preserve humility in their transports of ecstasy!

I ought to say, further, that they agree in announcing great events, terrible divine judgments as at hand in the Christian world. Without attempting to describe distinctly in what these judgments consist, they continually allude to them in their calls. The Roostars are full of sad forebodings; they think that the threatenings of God will be speedily accomplished, and urge their hearers to be converted without delay, that they be not overwhelmed in ruin. We must not, indeed, attach more importance to these self-styled prophecies than they deserve. Many lying oracles have been uttered in the world; but is it not curious that there should be such unanimity and constancy in their declarations upon this grave subject?

The conduct of the Roostars, in common life, is unexceptionable. They are

temperate and industrious. Some are very poor; they are employed as domestics in the houses of the rich, and give no occasion of complaint. They are sociable, but always a serious character. They abstain from oaths, and all dishonesty, and prove by their actions that their heart is really changed.

It is not surprising that the Roostars have made numerous proselytes among the peasantry. Their strange ecstasies, their earnest exhortations, their upright conduct must naturally strike the imagination of the people. The moral and religious aspect of the province of Smaland was soon sensibly changed. Not only here and there an individual, but whole masses of people were seized with a healthful fear. All indeed did not experience a real conversion; but many of them have been led to read the Word of God, and to seek their salvation at the foot of the cross of Jesus Christ. The habit of intemperance, so widely prevalent in Sweden, has been much diminished. More than seventy venders of brandy have, in the course of a few weeks, shut their shops. The peasantry crowd around the Roostars; they question them, listen eagerly to their replies, and make remarks which show their warm sympathy for this new species of apostles.

Such an extraordinary exhibition could not fail to excite the attention of the ecclesiastical and civil authorities. The Lutheran bishops saw with displeasure the appearance of these sectaries, because they feared their own influence would be diminished. The magistrates, on their part, feared for the maintenance of public order. Some persons supposed that these ecstasies were the effect of a bodily disease, and employed medicine to cure it. A number of the Roostars were forcibly dragged to the hospitals and compelled to take remedies. But all in vain. The convulsions, the shakings, the calls continued as before, and the physicians declared that this case baffled their skill.

Others imagined that the Roostars were a sort of demoniacs, and that they spoke under the influence of the evil spirit. But is this hypothesis admissible? Can we believe that Satan would put into the mouth of these peasants such instructive words? and would he prompt them to effect the conversion of souls in the name of Jesus Christ? However this may be, the Roostars have been subjected in some places to bad treatment. They have been dragged before magistrates, threatened with imprisonment, and loaded with the bitterest reproaches. Some members of the clergy would even wish that these poor people should be judicially condemned to severe chastisements; but the prudence of the government and the good sense of the public have not allowed these extremes.

The Roostars continue then to make their calls. It is an irregular ministry, full of dangers, and which, if it should continue long under the same form, might produce sad results. But it is not probable that this sect will last long. Generally, such extravagances continue but a brief period. What is most desirable is, that the pastors themselves, admonished of their duty by the appearance of these sectaries, and better informed of the spiritual wants of their flocks, should labor at last to diffuse the knowledge of the Gospel. They would then soon see the Roostars vanish; for the most effectual preventive against the excesses of fanaticism is the plain and distinct preaching of the truth. Cor. New York Observer.

Propagation of the Faith.

[The following is the report of the amount expended by the Society for the Propagation of the Faith, during the

years 1845 and '46. This money was contributed by the Catholics of Europe, and applied to the spread of Romanism in this country. The amounts appropriated in each year are arranged side by side. And when the famines in Europe the last year are considered, the large amount given in 1846 should awaken the most serious reflections in the mind of every Christian. The whole sum appropriated amounts to nearly \$700,000! Of this sum, Ireland, notwithstanding her state of destitution and suffering, contributed nearly \$28,000! This shows that the extension of Catholicism is considered of paramount importance to all other objects, and even to life itself, both by the hierarchy of Rome, and her bigoted adherents.]

	1845.	1846.
To the Archbishop of	fr.	fr.
Oregon City	51,560	23,000
To the Bishop of Dubuque	26,784	30,000
To the Bishop Coadjutor and Administrator of Detroit	29,760	30,000
To the Bishop of Cincinnati	20,590	16,000
To the Bishop of Philadelphia	15,872	11,000
To the Bishop of Pittsburgh	15,872	30,000
To the Bishop of Richmond	17,856	20,000
To the Bishop of New York	19,840	15,000
For the Mission of the Priests of Mercy at New York	5,400	
To the Bishop of Hartford	9,920	5,000
To the Bishop of Nashville	15,872	18,500
To the Bishop of Louisville	15,780	30,950
To the Bishop of Vincennes	39,650	65,000
To the Establishment of the Congregation of the Holy Cross, in the Diocese of Vincennes	14,880	
To the Bishop of St. Louis	29,760	25,000
To the Bishop of Milwaukee	11,904	25,000
To the Bishop of Little Rock	17,856	18,000
To the Bishop of Chicago	37,696	26,000
To the Bishop of Natchez	18,000	20,500
To the Bishop of New Orleans	24,800	25,050
To the Bishop of Mobile	37,728	30,000
To the Bishop of Charleston	39,783	40,000
For the Mission of the Lazarists in the United States	30,000	40,000
For the Missions of the Society of Jesus in Missouri	11,920	13,000
For the Missions of the Society of Jesus, in the Rocky Mountains	44,900	58,868
For the Missions of the R. R. F. F. Dominicans	3,600	11,000
To the Vicar Apostolic of Texas	49,600	45,000
	660,513	667,668

The Hon. Baptist Noel.

[We give the following interesting article, from the New York "Observer." Being present at the same meeting, we can bear testimony to all it says of Mr. NOEL. We became acquainted with Mr. N. at the Evangelical Alliance. He stands at the head of the evangelical spiritualists, in the English church, and Mr. BICKERSTETH is at the head of the

Millennarian party. Both are ornaments to the Church of God.]

In a retired and dingy row, but a little way removed from the roar and bustle that pour through High Holborn, stands old Bedford Chapel. More than one hundred years ago, that ancient tabernacle was erected, when Addison was writing the "Spectator"—when Walpole was leading the House of Commons—and Whitfield was yet an infant on the knee. Here Scott, the celebrated commentator, once preached. Here, too, Richard Cecil, of beloved memory, preached before the worthies of "Clapham Green;" and it was here too in this very chapel that Wilberforce once persuaded William Pitt to be present; but after a most clear and pungent discourse, was saddened by hearing from the great statesman that he had not comprehended a single idea in that evangelical system that had been expounded! So truly doth the natural man not discern the things of the Spirit.

In this ancient chapel—which since that day has been occupied by Gerard Noel, and Bishop Wilson of Calcutta—now preaches the most popular and celebrated man of the evangelical branch of the English Establishment. In all the great projects of Christian benevolence now going forward in the British metropolis, Baptist Wriothersley Noel takes a leading place; and in the late convocation of twelve hundred ministers of Christ from all parts of the civilized world, his influence was the most undoubted and commanding. His high birth and noble talents, consecrated without reserve to his self-denying work, his unaffected humility, his burning zeal, which despising all sectarian distinctions, warms towards every apostle of Christ by whatever name he is called; his fervid benevolence and lofty independence have combined to give him access where none else could enter, and an influence which none else in London can boast.

On the first Sabbath morning which I passed in London, I did not find it hard to make a selection among the eminent men who are laboring there, and turned my steps at once towards Bedford Chapel. The house was filled when I came in, with an audience more than ordinarily devout and respectful. The hymns were sung from a volume of choice selections, made by Mr. Noel himself, and he took part in the preparatory service. When he entered the pulpit slowly, and solemnly, and bowed down to prayer, every eye was turned upon him. As he rose, I perceived that his personal appearance was pleasing. He is slender, and of the middle stature, and has a thin, melancholy face, over which a faint smile played during some of his most earnest and winning appeals.

I had not gone there expecting a "striking" preacher, full of vociferation, theatrical starts, or quaint phraseology, and I was not disappointed. He was throughout mild, and chaste, and simple, but yet earnest and deeply spiritual. I have no room now for a sketch of his discourse, which was full of unction from on high. "Christ, and him crucified" was the scope of his theology, and this he brought home to the humblest then before him. Even now, I can sometimes call up his figure before me, and hear his low sweet voice, as he raised both arms slowly, and spread them out over his people, while he poured forth a fervent appeal that thrilled through every heart; and then dropping his hands on the desk before him, leaned forward, and in tremulous tones exclaimed: "I call you to witness, my people, that I have ceased not to warn you night and day with tears." "He preached as if he ne'er could preach again; He preached as dying unto dying men."

As I passed out of the house, after the

service was concluded, I looked into the pulpit, which is beside the door, and the holy man was still seated in his place, his head bowed down in deep thought, perhaps in prayer for the multitude who had listened to his instructions, and were bearing them away to prove either a savor of life unto life, or of death unto death. It was my privilege to see many of the gifted and eminent of England, both in rank and in genius, but upon none did I look with such an interest, approaching to awe, as upon this "highest style of man," this humble messenger of Christ, who had forsaken the brilliant saloons of rank and fashion, to take up the hallowed mantle of Cecil, and of Scott.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 13, 1847.

"The Advent Question."

OUR COURSE—"DANGER OF DIVISION"—THE "PROCESS" OR "EITHER PARTY," &c. &c.

No. I.

To those who have had an attentive eye on the course of things among the Adventists for some time past, on some of the questions which have occupied their attention, while we have been engaged in the great work of promulgating and defending the truth on the last and only hope of the church, it will not be surprising that we speak out at this time, to reaffirm the position taken at the outset of our course in the cause; to show that we have never deviated from that course; that we see no reason to do so now, and that the tendency of those brethren who think they have a better plan to act upon, whether they design it or not, must be of the most fatal character, if we have the right view of things.

Our position was at the first, still is, and by the grace of God shall be, to hold forth the truth on the second and glorious advent of our Lord Jesus Christ, with its relative events, as it is plainly taught in the word of God, as declared and defended in all ages of the church, by her most distinguished martyrs, the reformers, and all branches of the church generally, down to the present age; to fight the battle of the truth, on these great questions in particular, against the "spiritualism" which has tortured the word of God into a nullity, greatly to its contempt; against the "old wives' fables," and the worldly plans which have grown out of this spiritualizing process; and to induce all professed Christians, and our fellow men generally, to seek and hold fast the true, ancient, and Scriptural position on these most interesting and important practical questions. We have endeavored to induce men to do this, without a special regard to their position on other questions of admitted importance, or their connection with existing organizations: not that we have felt no interest in other questions, for we have always witnessed with joy the prosperity of every moral and Christian enterprise, and the development of truth in any of its departments.—We have taken but little interest, comparatively, in the ecclesiastical relations of men, any more than their political relations, because it was no part of our work to seek the overthrow of existing organizations, or to build up new ones, believing that the salt of truth would make existing organizations what they ought to be, if anything could do it, and if that failed, that we must let them alone for God to dispose of in his time, as he shall see fit.

But in pursuing this course, so essential to the accomplishment of the great work which seems to have been assigned us in the providence of God, and from which we have never felt called to depart, by the word of God, by the circumstances of the times, or by any

choice of our own, we have had to meet continually with diverting influences from those who either could not understand our position and its responsibilities, or wished to have us modify that position for the accommodation of their special convictions of duty or personal gratification. The views of brethren who have sought thus to turn us out of our course, have not always in themselves been different from our own. In many cases they have been what we fully believed to be the truth. But we could not give to these views the prominence which brethren desired, without throwing the greater question into the shade, and thus suffer the work in hand to be marred.—

Now we know that if the great adversary cannot prevail upon men to reject or forsake the truth, he will if possible lead them to derange the harmony of its different parts, in their relation to each other, and especially that of all the subordinate parts to the part which brings to view the grand purpose of the whole. And we know, too, that one reason why men so often become instrumental of thus deranging the truth, is because they do not understand that part of the truth which comprehends the great purpose of the whole, or do not practically and habitually give it the place which belongs to it.

In the economy of redemption there is a similar diversity of operations to what we sometimes see in the plans of men. Go into one of our manufacturing establishments. In one part of it the carding is done. In another the spinning. In another the warp is prepared. In another the cloth is woven. And in another it is finished, and got ready for use. Now to a person who knew little or nothing of the design of this establishment, and of the relation of these different parts to that design, the carding, the spinning, or the preparing of the warp, would be as likely to be regarded as its grand object, as the getting out of the cloth. So in the economy of the gospel.—There is the work of enlightening men, of leading the penitent to Christ, of recovering the backslider, of keeping all in the love of God, of maintaining a practical consecration of all in the work of the Lord by doing good to all men, and finally the finishing of the great work of salvation by presenting the redeemed faultless before the presence of the Father's glory, in the day of the Lord Jesus. But to those who are unskilful in the word of righteousness, or the inconsiderate, the work of the Gospel is chiefly to enlighten men, to bring them to repentance, to teach the forgiveness of sins, to have them interested in some particular form of religious faith, members of some church, to make them good citizens, to make them useful as to all the interests of this life.—Some one of these things, to such ones, is the grand purpose of the Gospel. But the truth is this. Important as each of these parts of the work of the Gospel is in itself, in the subordinate relation it sustains to the grand purpose, neither of them constitutes the grand purpose, any more than the carding or spinning is the purpose for which our factories are got up.—They all look to, and are comprehended in, a higher purpose, that of saving the lost by conforming them to the image of the Son of God, when they shall put on immortality, at his coming in the glory of the Father with the holy angels.

Now it is the truth on the great purpose of the Gospel, so little understood, and so generally lost sight of in some of its subordinate parts—and because it is so, its other parts are greatly misunderstood—it is this great central, all-comprehending and all-regulating truth that we are called to hold out in its true prominence. But when we do this, it is not because we do not value other parts of truth. We would have each part in its place; and in order to this, that which is first must be under-

stood to be first. The Gospel has its alpha and omega. We must begin at the beginning, and teach others to do so, or neither we nor they can begin right. And when the world has struck the first from the alphabet, and are endeavoring to supply its place with every other letter that remains, it is our work to convince them that the banished letter must be restored, in order to make the lesson as easy to the world now as it was to our fathers. So far as this is done, the true value of each, in itself, and its order and relation to the whole, will be understood without any great difficulty.

So much we are required to say on what is admitted to be the truth, which brethren may think we neglect because we do not see it in the light in which they do, and to show that while our calling requires us to point out the place of a greater truth, the lesser is not forgotten. But there are questions which would require much discussion to settle what the truth is in reference to them; and still others that cannot be settled in this life, and which, if they were settled, so far as anything as yet appears, would be of little, if any, practical importance, the advocates of which make quite as imperious claims for special attention to, as is made for that which is admitted to be true in itself, and to hold an important place in the great system. But let the question be what it may, if others see fit to give it their special attention, we do not object, though we cannot, consistently with our sense of duty, enter upon the investigation with them. If they see fit to do so, let them get up their plan of operation, and take hold of the work like men, and Christians, and not claim authority to compel others to go with them, think as they think, pervert things devoted to one purpose by converting them to another, and falsely accuse those who will not countenance all this.

We have often been charged with giving undue prominence to "one idea" by our opposers, and it is possible we have done so; but we believe the reason of the charge is found, not in the undue prominence we have given to the "one idea," but in their determination to give it no place at all. And some professed Adventists, who have distinguished themselves as the apostles of doubtful opinions on other questions, have repeatedly decided that we had done our work, and must be "laid on the shelf." We believe, however, that it is now pretty clearly seen, that the only reason why we must be "laid on the shelf" was, because they wished to have the Advent faith "laid on the table." But so far we have been enabled to keep on our way as we first set out in the cause. In this course we intend still to continue, let others do as they will. And what we know the weaknesses or perversities of others have done, we have every reason to believe will be attempted again. What have they done hitherto? Why, every brother who feels or wishes some favorite point may be brought into due notice, as he views it, makes his application to us as a matter of course, to make us acquainted with the merits of the case, and to obtain our public co-operation for its announcement and defence. We hear him respectfully, and treat him fairly, but if we cannot see as he sees, feel as he feels, and adopt the plan of operation he would dictate, he seems to feel in duty bound, by his zeal for "the truth," and his regard for the honor of God and the welfare of men, to curse us for our blindness, our popery, our pride, our love of popularity, and to seek our ruin by any and every means that may promise success. When brethren in any place desiring to "let all things be done decently, and in order," have made arrangements to observe the plainest institutions and ordinances of the gospel, we have been charged with "patterning after the churches,"

and though we may have had nothing to do in making such arrangements, though we have always approved them where circumstances made them proper, it has been trumpeted through the land by professed Adventists, that we were going about on a special mission, for the purpose of organizing churches; and this has been done in a manner implying that everything abominable in such organization was countenanced. When we have opposed the introduction of narrow tests, or declined entering upon sectarian controversies, or any controversies in the manner that some have been conducted among Adventists, and have insisted upon keeping the great central question on the same footing it occupied at first—refusing to yield its place to anything else, that must and does turn brethren aside from the great question, it is insinuated that "dear brethren, though they design it not, yet in their zeal for what they call the 'Advent question,' are imitating the sects in these things."

This is the way we have been assailed and hindered in the work to which we have devoted ourselves. And there is every reason to believe it will be continued till our work is done. But we have kept about our work in the midst of it all, and we mean to do so still. Let the worst come that can come. In the strength of God we are ready for it. And we want to be understood by friends and foes, known or unknown. All shall know where we are, that when they stand with us they may know what they stand on; and when they array themselves against us they may know, if they will, what they oppose.

With this position, which we have maintained from the first, in our public connection with the Advent cause, some of our brethren do not sympathize. In their estimation we are "mistaken," they "fear we are imitating the sects," in our zeal for "what we call the Advent question." And from us they must "turn away." Their plan of operation is essentially different. Very well. We like to have brethren speak out "plainly;" and with all they have seen of "the little horn" in us, we always admitted that they had a right, as to any claims we, or any other men have upon them, to do the work they choose in their own way. So Bro. Marsh and others have spoken in some of the late Nos. of the "Harbinger," and we hope that now, since they have made known their position and plan of operation in plain English, "either party" will be better understood. In the "Harbinger" of Oct. 5, the world is made acquainted with its "object," as follows:—

"In conclusion, we say to our brethren, one and all, our object is not to head, nor go with a party—it is to glorify God, according to our best ability, in proclaiming the truth, the whole truth, and nothing but the truth, in love and meekness; to prepare our fellow men to meet their Lord in peace; whose coming we verily believe is at the door."

What we are to understand by this "object" to "proclaim the truth, the whole truth, and nothing but the truth," is more fully stated in the "Harbinger" of Oct. 26. In some "remarks" on objections made by Bro. Miller against the "course of conduct" pursued by some of the "Advent officers and editors;" and on statements of our own expressing what we give more at length in this article, after "remarks" on "the investigation of doctrines" (to which we never have objected, but only to the manner of "the investigation") he says:—

"We think our good brethren are mistaken.—1. In their definition of the 'Advent question.' We fully believe that the 'Advent question' embraces the whole Bible, the entire economy of grace, which began in Paradise lost, and will only be consummated in Paradise restored. It is just as necessary for Christians to live upon 'every word of God' now, as when Christ uttered these words.—We think our brethren, on a moment's reflection, will see that their definition of the 'Advent question,' is too limited to

be justified by either the word of the Lord, or their practice."

Here, then, is the "object" of the "Harbinger." Let us see how he compares it with what he "fears" is the object of his "dear brethren":—

"But when they become entrenched in their favorite dogmas, and are unwilling to advance any further in knowledge, and are tried with those who do, why, then there will be some danger of division. Not, however, because either party will try to make a division, but because it will follow as a matter of course."

"The sects have each had their abstract, fundamental principle or doctrine, which, with them has been the all-important question. They have armed and equipped themselves for the defence of the great question, and to stop an inquiry or investigation, on every other doctrine. They have mounted their respective hobbies, and Jehu like have driven ahead in their sectarian zeal, until we see them where they now are, blind to, and opposers of the most precious truths of the Bible, and so divided as to render a gospel union entirely a hopeless thing. We fear our dear brethren, though they desire not to do it, yet in their zeal for what they call the 'Advent question,' are imitating the sects in these things."

We wish, now, to have it understood by "our brethren, one and all," that whatever use we may have for "the whole truth," "the whole Bible," and "the entire economy of grace," in our "practice;" however, we may desire that others and ourselves may "continue to search for Bible knowledge on all the doctrines of that precious book," it is not our "object," it never has been, in conducting our Advent offices and publications, to devote them to "the investigation and promulgation" of all its "doctrines," as men—our brethren included—speak of its doctrines, and their "investigation."

CONFERENCES AND LECTURES.

Bro. HINES will commence a course of lectures in Lowell, at the Kirk-st. chapel, Tuesday, the 16th inst., which will continue over the Sabbath. Meetings will be held Saturday evening and Sunday in the City Hall, if it can be obtained.

Tour through New Salem, North Leverett, Northfield Farms, Montague, and Ashfield.—I wish Bro. Everett to make a list of appointments for these places, as he shall judge will be most profitable for the cause, beginning Nov. 27th, and close December 12th. I can give from one to three lectures a day, as God shall give health and strength.

Tour in Maine to commence Dec. 18, in Gardner, or as Bro. Stinson, shall appoint. I will spend from the 18th to the 27th of December with Bro. S., in that vicinity, as he shall appoint.

I cannot now arrange for Portland, Poland, or Buxton, but will visit them early in January, if God permit.

Bro. JONES has been with us during the week, having commenced a course of lectures Sabbath morning, which have been continued each evening since. The meetings have been well attended, and seem to have revived the spirits of the friends, and stimulated them to new and continued efforts to build up the cause in this city. Bro. Jones will close his lectures on Sunday evening next.

FATHER MILLER'S DEFENCE.—We have been solicited to re-publish the "Apology and Defence" of Bro. Miller, by several of the friends of the cause, who have desired them for circulation. We have now got out an edition, and can supply all who wish. It makes Tract No. 5, in the new series, and may be had at \$2 50 per 100, or 4 cts. single. We have no work more important for circulation at this time.

THE SIGNS—MODERN PHENOMENA.—We now have a supply of this work. Friends that have called for it, and could not be supplied, will now send in their orders. Price \$1 00 per doz., 12 1-2 cts. single.

We can "dig," but to beg we are ashamed. Were it not for this we should entreat delinquents to remember us at this time. We are in absolute need of all that is due us. Will our subscribers and agents look at this request.—and then at Matt 7:12?

Accidents on the Worcester Rail-road.—The passenger train which left Boston on Friday morning came in collision with the Springfield freight train at Charlton, by which the locomotives of both the trains, and twelve or fifteen of the freight cars were smashed, and fourteen persons, mostly connected with the road, were injured, two firemen very severely.

A dreadful accident occurred near the Brookline crossing, about half past one on Saturday afternoon. As the Springfield train was coming in, the brake-rod of the second class car broke, it is supposed, and let the brake down by the wheel, and, striking against the end of a rail or some other small obstruction, threw the car off. A minute or so brought the train to a little unfloored bridge, and then a most terrible result arose from the circumstance that the second class car was off the rails. The wheels sunk between the cross-timbers of the bridge, bringing the truck down upon the rail. Simultaneously the wheels came in collision with the timbers, but the train was under sufficient impetus to draw the wheels over the timbers, and the axles had been bent up, and nearly all the flooring of the car torn up. Just as it had passed the bridge it was tipped up on one side, and struck against a railing with such force as to break the couplings with the baggage car in front, and the first passenger car in the rear. The train was at the same time stopped, and a shocking spectacle was presented. Not less than six lifeless bodies, so mangled that no vestige of their identity remained, had fallen through the unfloored car. The upper parts of the heads of two were cut off; others had been crushed all over. Not a sign of life was perceptible in either of them.

Some of the thirty remaining passengers were slightly bruised. Two of them were women. None of the children were hurt.

Before the occurrence of the above accident a man, of whom nothing is known, was killed near the arsenal bridge, Watertown. It is supposed that he left one of the cars, jumped off, and struck the ground with such violence as to cause death. He was hurt in the face and forehead. He breathed an hour after he must have fallen. All the bodies were brought to Boston and deposited in the dead house, under the care of the coroner.

Last Words of Charlotte Elizabeth.—It soon became evident that she was gathering her remaining strength for a mighty effort; and then, with death in every look and tone—gasping between each word, but with a loud, clear, and distinct voice, she uttered these words:—"Tell them," naming some dear Jewish friends—"tell—that Jesus—is the Messiah—and tell"—

Her hand had forgotten its cunning; her tongue was cleaving to the roof of her mouth—but CHARLOTTE ELIZABETH had not forgotten Jerusalem!

TO KEEP APPLES.—We find the following valuable directions in an old paper:—

"Put them in casks or bins, in layers, well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents them from perishing by their own perspiration, their moisture being absorbed by the sand; at the same time it preserves the flavor of the apples, and prevents their wilting. Pippins have been kept in this manner, sound and fresh, till mid-summer; and how much longer they would have kept is not known. Any kind of sand will answer, but it must be perfectly dry."

Singular Curiosity.—A correspondent informs us that a piece of solid stone has been found on the farm of Mr. Silas T. Belding, of Dover, Dutchess Co., having the resemblance of a human foot and leg, of perfect form. This curiosity is supposed by many, who have examined it closely, to have once been a human limb.

Tribune.

DIED, in Cincinnati, the 11th October, after a long and painful illness, MARIA ANN, the beloved wife of John Kiloh, Commercial Bank, formerly of Aberdeen, Scotland.

We must beware of a proud rebellious heart, which chooses sin, rather than submit to pardoning love.

Summary.

George P. Thomas, Esq., auctioneer, was knocked down by a freight train near the Old Colony Rail-road, at South Boston, and so much injured that his life was despaired of.

Alexander H. Neil, a painter, 43 Ann-street, New York, was found with his skull split open, and died in a few minutes after. Suspicion is fixed on an apprentice in Neil's shop as the murderer.

Mr. Whitney, the freight master, who was injured by the falling of the rail-road bridge in South Royalton, died on Friday morning.

There are four hundred omnibusses in the city, New York.

It is stated that General Scott was born in June, 1786, and is, therefore, 61 years of age.

In Berks Co., Pa., a small cow-boy was attacked by an eagle, which he fought till his dog came up, when together they captured the bird.

The "Richmond Republican" sums up as follows the losses of our troops in the various battles in Mexico: Palo Alto and Resaca de la Palma, 400 killed and wounded; Monterey, 500 do. do.; Buena Vista, 800 do. do.; Cerro Gordo, 500 do. do.; Churubusco, 1000 do. do.; Mexico and neighborhood, 1600 do. do.; total, 4800. One third of this number, probably, covers the killed. The losses in skirmishes and from sickness, will probably number as many as those in the field.

Jerome B. Wilson was murdered in Cleveland, and four men have been arrested therefor.

In a quarrel between John Crowell and Solomon Ferrell, Tomkinsville, Sumter Co., Ala., on the 18th ult., in a ten-pin alley, the latter was killed by a stab in the breast.

A genteel young man, from western New York, was arrested in Philadelphia on Friday, with \$5000 counterfeit tens on the Mechanics' Bank, New York city.

Mr. John W. Springer left his residence at East Boston on Thursday morning, for the purpose of going to Charlestown, since which time nothing has been heard of him. He was of small stature, light complexion, and wore away a black hat and cloak.

On Monday last, a man who was engaged in blasting upon the line of the contemplated railroad from Nashua to Worcester, was blown twelve feet into the air by the premature explosion of a blast. When he was reached, he was senseless, and was supposed to be dead. But to the surprise of all, he soon recovered, and did not appear to have been injured materially by his aerial journey, save perhaps, a decided darkening of the complexion from the powder. Providence Trans.

Mr. John Thompson, of this city, while in New Hampshire, was thrown from a carriage, and so much injured that he died on Thursday.

Mr. William Shaw, an extensive horticulturist in Bloomingdale, was burned to death on Friday. While standing near the grate, his dressing gown accidentally took fire, and before assistance could be given, he was so shockingly burned as to cause his death the same evening.

Romanism in Ceylon.—An English Baptist missionary writes as follows:—"Popery is increasing in Ceylon. The greatest efforts are being made to proselyte English burghers and natives. A company of nuns are daily expected to commence a convent in Colombo. One of the bishops is now at Rome, making preparations for still more extensive operations. We have here English, French, Italian, and Goa priests, some of the school of Dr. Wiseman, and others more allied to the dark ages.

When Milton was going to St. Paul's school, in London, at one of the public examinations, the subject for poetical composition happened to be on our Savior's first miracle, the turning of water into wine at the marriage feast. Folios were written and handed in on the subject. When it came to Milton's turn to hand in his poem, from which not much was expected, he merely wrote on a slate one line—

"The conscious water saw its God, and blushed."

The judges looked at each other in astonishment—the laconic beauty of the line, and simple sublimity of the idea were so striking. After bestowing encomiums upon the more elaborate

productions, according to their merits, they awarded the prize to the future bard of Paradise Lost.

A few evenings since, as two young men belonging to Medway were returning from a ride, they stopped near a bridge, having lost some article from the chaise, and one of them went back a short distance in search of it. On returning, he found that the horse had run off the bridge, precipitating his friend into the water and upon the rocks, and throwing the chaise directly on him. After much exertion he succeeded in removing the chaise from his companion, but not in season to save his life, as he was stunned by the fall and probably drowned before aid reached him. The bridge is narrow, and without any railing.

Courier.

Not Bad.—A friend writes to us from East Machias, that he went to attend the dedication of a Roman Catholic church in that place the other day. The interior of the building was crowded—a capital sermon was preached—and every one was waiting for the ceremonies of dedication, when the officiating priest quietly remarked that having learned that the building was unpaid for by the congregation, he could not in conscience dedicate it—"he could not give from them to God what was not theirs to render. When the church legally belonged to them, he would with pleasure be the medium of presenting it to heaven." An example, this, not unworthy of being followed by Protestants. Exchange paper.

Coroner Bass, of Quincy, held an inquest on the corpse of a female child, born alive, and found in a ten by six inch box, covered with a piece of linen marked, S. M. Appleton.

A fine female infant, six weeks old, was found on the steps of house No. 64 Purchase-street, on Friday evening, and has been adopted.

The steamer Sultan was sunk on the 24th ult., at Ouachita. The passengers, crew, and 200 bales of cotton were saved, but the boat is a total loss.

Roger Kelley, a youth, was shot and killed in Philadelphia, by Samuel Cowperthwait, one of the gang of skinners.

The New Orleans "Bulletin" says, that on the evening of the 15th ult., a brilliant meteor passed over that city, at an elevation of forty or forty-five degrees, passing in a north-easterly direction, in a descending line of about twenty-five or thirty degrees, with the surface of the earth. It had not what could be called a very rapid motion, but its progress could be deliberately followed by the eye, until it was lost in the horizon. Its brightness was very great, almost intense, being very similar to that of a Drummond light. The night was still, and clear, and the momentary lightness far exceeded that of full moonlight. It was not accompanied with the slightest explosion.

The mine of La Luz, in Guanaxuato, Mexico, belonging to Don Perez Galvez, is yielding an extraordinary profit of about \$100,000 per week.

The Episcopal Convention has voted that a Bishop cannot be elected in place of Onderdonk—that the office is not vacant. The Convention has also voted against the proposed canon, that a suspended Bishop may be restored on testimonials. The next annual meeting of the Episcopal Board of Missions will be held in Providence, R. I.

Never chase a lie. Let it alone, and it will run itself to death. I can work out a good character much faster than any one can lie out of it. Dr. Beecher.

When anything is said in reference to a lie, it should be to give a triumphant reply.

The last winter is said to have been the mildest ever known in Greenland. Without even excepting the northernmost part, the weather was of an unusual mildness, and very little snow fell. It was only during a few days in the latter part of April, that the cold prevailed in that country with any degree of rigor. The last winter was also of an extraordinary mildness in Iceland, especially in the northern and eastern parts of it. In the southern and western portions there were frequent rains, but little or no snow.

Some will do anything rather than own a fault, though everything depends on owning it. Seneca's wife, to conceal her own blindness, asserted that the world was in darkness.

Our graces would quickly languish, if trials did not call them into exercise.

Mr. John Grieves, an old man 70 years of age, was killed at East Cambridge on Thursday last, by falling into a well.

The Supreme Court of Pennsylvania has decided that a will to which the "mark" of a testator is made, is void and insufficient.

Correspondence.

A Sermon.

By N. N. WHITING, delivered in the Big Tent at New York, Thursday morning, Sept. 30th, 1847.

Text—Luke 12:51-57—"And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"

Mr. W. wished to speak more particularly of the latter clause of the last verse, "Judge ye not what is right?"

In this passage Christ was appealing to the reason of the multitude. He referred to the atmospheric phenomena, upon which it was so common for them to exercise their minds, and impartially and significantly put the question, why they could not examine the signs of the times, as recorded by the ancient prophets, and judge correctly and reasonably for themselves, as to whether the Messiah had come?

Reason, continued the speaker, distinguished man from the brute; it was the power of drawing inferences from certain premises, and enabled man to understand matters pertaining to a higher, nobler state of being. But this reason was often diverted from its true purpose, through the influence of man's *sensuous* nature—his feelings, passions, and propensities.

Revelation declared that men were sinners, and that as such they were liable to punishment. But the sinner was unwilling to heed this truth—and why? Because present self-gratification called for indulgence. He would instance the drunkard. A man of social feelings, in the habit of constant association with those around him, would often imbibe the custom of using artificial stimulus. This habit would grow upon him, until it would be made apparent, that unless left off, it would be his ruin. Reason would say, Stop—appetite, Go on; and listening to the voice of appetite, he would go on till ruined. If man acted thus in earthly things, it was strange that he should pursue a similar course in spiritual matters! Whenever the word of God, then, threatened punishment for indulgence in favorite habits of sin, we might be sure they would not be much regarded by those who were thus threatened. If man would not be guided by reason in temporal concerns, it was hardly fair to suppose that he would in his spiritual concerns.

If the Bible taught that there was a period coming when all the honors and attractions of this earth should pass away, was it strange that there should be in the way of those who clung to the world a thousand difficulties to their receiving or believing in these truths?

There should be a distinction made between true reason and false reasoning. The latter kind was made to accord with man's wishes. What he liked, was reasonable, and disliked, unreasonable. Christ's views, that men were created anew in him unto good works, and that they had no virtue in themselves, were unreasonable to the old pagan nations, because they taught among themselves that "philosophers formed their own characters," and his views were in direct opposition to their desires and feelings.

In fact, if we should practically apply any of the most prominent truths of Revelation, said truths would be rejected by many as unreasonable. The foretelling of the flood seemed unreasonable to the people previous to the time of the deluge; and if Noah had not exercised true reason in the matter, he too would have been swept away in its mighty waters. So with the Jews at Jesus' first advent. They had their views concerning it, and expected to see him come as a mighty conquering King, and give them the supremacy over all the world. The great mass of them thought in this wise. So that when he began his career in a manger, having nowhere to lay his head, it seemed unreasonable that their great King and Leader should thus appear. In short, his view disagreed with the popular theory on the subject. Many eagerly asked if any of the scribes or Pharisees had believed on him? and upon being informed in the negative, they concluded that if there was none in the ranks of the chief men and rulers who believed in him, Christ was not to be received. Thus one form of reason exercised her fiat.

Now the Scriptures taught that our world was to have an end—was to be destroyed by fire. If the drowning of the world was a mere figure of speech, and the fact that marine productions, in the form of shells and sub-marine strata, had been found on the tops and sides of the highest mountains be of no weight, then we might say that the threatened

destruction by fire was figurative also. Fair principles of interpretation demanded, that if we received the one declaration literally, we should the other. When the destruction of the world by fire took place, there would doubtless be multitudes, as in Noah's time, when only eight believed, who would deem such an event improbable. And why? Because they would be basely engaged in seeking their own gratification in certain pursuits, and if it came they would have to relinquish said pursuits. The predominance of earthly feelings in their minds, would render their coming to any other conclusion almost an improbable event.

Accordingly we found similar views held when the end of the world was spoken of as drawing nigh. The votary of science would urge its rapid improvements, that human ingenuity was more successful than in former ages, and that inventions designed to administer to the wants of man were rapidly multiplying. In brief, the position would be maintained,—if not openly, covertly,—that man was designed to go on from one step to another in scientific improvements, in order to show to his Maker how far he could go. If man had no moral character for good or evil, this theory might do very well; but God, in all stages of his government, fixed his all-searching eye on the moral character. There were many men of mighty minds doubtless destroyed in the flood, and also in the city of Jerusalem when it was overthrown. But intellectual greatness would never stand before God, no more than it would stand in our earthly tribunals. Would a man be allowed to plead his knowledge, or numerous engagements in court, in defence of crime? Why, on account of that very knowledge he would be considered more guilty.

The politician, engaged in concocting his schemes for banding nations together, would plead that the world's governments needed a little more alteration, that we were first to have a great political millennium, liberty to go from the west to the east, proselyting the nations of the earth to his views. It would look unreasonable to him that God should interfere with his deep laid plans for the world's political amelioration.

So with the merchant. He would be heaping up treasures, and, with his go-a-head, driving business designs, would scarcely think that God dare interfere with his deal, until the king of terrors would come and stop his speculations, making him as indifferent to the price of land and coin as the stones in the streets. Yes, even while he, Mr. W., was speaking, there were hundreds gasping their last, to whom death appeared as unreasonable and out of place as the close of all things would to the living.

But what, he, Mr. W., would ask, was the difference whether mankind were swept off in masses, or dropped off one by one? We were struck with horror at the death of masses, but individual deaths scarcely affect us. In one hundred years from this time, if the world continued, there would not be a man left of those now living in this city: they would all have dropped off almost imperceptibly. But let every inhabitant of the metropolis be stricken dead at one blow, 500,000 in one fell swoop, and the nations of the earth would tremble; the news would spread from pole to pole, and multitudinous questions as to the cause and design of the great death harvest would be propounded. But each man would die for himself, and for himself become the inhabitant of another world. The final result was the same, as to their eternal state, whether men died by millions or as individuals.

One of the brethren, in a recent lecture, continued the speaker, had proved that the doctrine of a new heavens and earth was an ancient tenet of the church. But views had changed since that time. Although down to the third century it was held as a prominent truth in the creed of the church, yet since that period the great mass of the church had controverted and opposed it. How were we to account for the opposition from the mass of the church?

One reason was, the church had declined. During the first, second, and third centuries, religion declined, and the falling away continued until darkness rested upon the whole Christian world. Now the state of men's habits would modify their creeds. Up to the time Constantine gained his victory over the pagans, Christians were persecuted and down-trodden. With the dungeon and stake before their eyes, they could expect but little from this world, and consequently cared but little for it. But after the pagans were overcome, who were thrust out of all office, and legally disabled, religion became incorporated with

the institutions of the great Roman empire, and the emperor himself stood forth as the champion of Christianity before the world.—Here was prosperity: the result was, Christians lived at ease, and corrupting influences began to operate. Honors and emoluments were scattered thickly abroad, worldly conformity ensued, and the world came rushing into the church. Thus time went on, and men became more and more attached to the world.

Another thing aided in this change. It was a fact, that the truth had never been propagated without opposition from Satan. The gross, sensual views of a portion of the church, that their happiness in heaven would be similar in kind to their happiness on earth, and that there they would have wives, possessions, &c., rendered the ancient idea of a new heavens and earth unpopular. These views, of course, shocked the minds of the truly spiritual, and set them decidedly against them; and seeing the errors and evils resulting from them, they located the future abode of the saints for all eternity in unknown regions of space.

But why was it that so many held similar views now to those in olden times? The idea that Christ would come, renovate this world, and give the kingdom to the saints, was not new. The Adventists were not entitled to its invention. Why was it at the present time that there were so many opposed to it, many who would not even listen to an argument on the subject? He would have his hearers look at the spirit and tendencies of our age. That would elucidate the question.

There were two classes of individuals in the community. The first class was that which might be called the useful, or utilitarian, possessing but little imagination. They knew the full value of a dollar, of merchandise, land, and how to plan railroads, build steamboats, &c.; this class constituted the great majority. Of course the idea of the end of the world, though it might occasionally cross their minds in serious moments, was in such minds an impracticable, unreasonable idea.

The second class class was the imaginative, at present in the minority: but there was a fair prospect, if the world lasted, that they would outnumber the utilitarians. In former days, it was thought necessary to cultivate the judgment, rather than the imagination, of the young. They were trained for a life of labor and conflict with the world. At present, almost all of the vast amount of matter furnished for the reading of the people, operated on the imagination. Novels and fictions in a thousand forms were acting, not on the judgment, but on the imagination. The consequence was, the present generation were cultivating their imaginations at the expense of their judgments. This class of readers would have scarcely any interest in the sober realities of life. They would weep bitterly over the incidents of a novel, but their hearts would be as adamant, and their ears and eyes as the deaf and blind, when a tale of suffering humanity would be told them. Why? Because all their sympathies would have been wasted upon fictitious and highly wrought characters. If they relieved a being in distress, it must be a prince, or count, in disguise—something of romance must be connected with it. What kind of a future state would they desire to enjoy? They would not have anything substantial—it must be something of the gaseous kind. Common facts, plain, ordinary truths, would not be to their taste. This class would praise the beauty of His creation, the sublimity of His majestic landscapes and scenery; but how would they feel toward those who broke His laws? Oh, they thought God a being of great mercy, wonderful mercy. In short, their heaven was made up of beings of fine and poetical sensibilities, similar in kind to their own natures. The firm, uncompromising principles of integrity advocated in the Bible, would find but little sympathy in their minds.

This class, however, could be induced to listen to preaching without difficulty; but the sermons must be poetic paintings, suited to their tone of intellect, or they would not be approved. Let a preacher in their hearing take up certain sins,—slavery, for instance,—and review its heinousness in the sight of God, and they would be disgusted. The number of this class was rapidly increasing. Speak to them of the end of the world, and support assertion by sound, logical proof, and we would soon find them retreating in horror and disgust—they could not appreciate sober truth.

He, Mr. W., might speak of another class, who believed that in the preaching of the Gospel, moral duties only were to be enjoined. He did not wish to impeach their motives, but we did not act this way in worldly matters:

there the motive was presented with the duty. And so it was in the word of God. He had there set before the mind the reward and punishment of well and evil doing. These were some of the motives that were to act upon the mind. There was no harder material than that of the human heart, and it needed all the quickening impulses it could receive. He might with justice refrain from presenting these motives, if they were not to be found in the Bible. But God, who created the mind of man, and knew all its capacities and desires, had recorded motives for obedience to Him in his revealed word; and whatever he had put in his book, he, Mr. W., might reiterate with confidence in the ears of the people.

In conclusion, Mr. W. said, that we might see from these tendencies the force and aptness of Christ's inquiry, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. We could see from the passage the necessity of being awake, and prepared, when the end should come.—We could see from it the danger of having our affections set upon the world. "If we would be humble minded enough to listen to Jesus Christ, all would be well. We knew the worldliness and wickedness which were to be before the final blow was to be struck, therefore let us be prepared."

A Mistake—Two Classes of Signs.

I have heretofore regarded several things as signs of the coming of the Lord, which I do not now regard as standing in such a connection. By comparing Matt. 24th, Mark 13th, and Luke 21st, together, the reader will see that there are two distinct classes of signs given by our Lord, to be located in two distinct periods of chronology. One class of these signs were in part to precede, and also in part to be connected with, the times of persecution to the saints of God; the other class were to show when the times of persecution were ended, and the Lord nigh at hand. The first class were as follows:—

1. False Christs arise.
2. False prophets come.
3. Wars take place.
4. Nations and kingdoms against each other.
5. Rumors of wars are heard.
6. Commotions exist.
7. Earthquakes take place in various places.
8. Famines exist.
9. Pestilences prevail.
10. Fearful sights from heaven are seen.
11. Great sighs from heaven are witnessed.

Now mark, instead of these being signs of the end of the world, our Master tells the disciples, "When these things come to pass, ye may know the end is not yet," or "by and by," that is, immediately. What, then, was this class of signs for, but to let the church know the location of their violent persecution? Now these things have all taken place long ago, as the "Advent Herald" has recently shown.—But now comes a difficulty. Two of the evangelists tell us that these things "are the beginning of sorrows," and the other says, "Before all these things they shall lay their hands on you," &c. How is this to be reconciled? Some have concluded that the "beginning of sorrows" referred to the trouble on the wicked, just at the coming of the Lord. But this will not do. 1. Because in that case these things would be signs of the end of the world, which Jesus declares is not the case. 2. He defines the trouble,—"lay their hands on you," &c. Read the connection. I will give you my view of it in a kind of paraphrase:—

"My disciples, about the time the wonders and events which I have named over begin to transpire, the people of this world will begin to persecute you with great violence; and before they all transpire, you will have experienced the full storm of their violence and hatred—the distress of the 1260 days of prophecy will have come." This makes all plain to my mind.

Now mark again, when the times of persecution have transpired, another class of signs must be introduced, to show that such is the fact, and that Christ is at hand. What are these? Let us hear!

1. The sun is darkened.
2. The moon does not give light.
3. The stars fall from heaven.
4. Distress of nations, with perplexity.
5. Sea and waves roaring.
6. Men's hearts failing them for fear.
7. The powers of heaven are shaken.

Mark, all these are after the tribulation, and in one generation! What wait we for!

EDWIN BURNHAM.

Exeter (N. H.), Nov. 2d, 1847.

LETTER FROM BRO. MILLER—THE "SHUT-DOOR" DOCTRINE REFUTATED.

Dear Bro. Himes:—I perceive allusion is made to my published views by some of the advocates of the "shut-door" theory, not warranted either in fact or in principle. It is said that I have admitted the cardinal point of that doctrine. If so, I must confess that I am profoundly ignorant of that theory—I have never understood it. It is said, that if Christ has received the kingdoms of this world, to execute judgment upon them, it is "involved by a perfect necessity, that Christ is not now an intercessor." In reply I would ask, When God destroyed Babylon, was the door shut? Did it involve, by a perfect necessity, that there was no intercessor? Has not God, in all ages of our world, removed kings and set up kingdoms? Is there any evidence in this that the door is shut? No—none. On the contrary, the fallacy of the argument is shown by Psa. 2:9-12, where the kings and judges of the world are called on to be wise, to repent, and kiss the Son for the Intercessor, when his wrath is kindled but a little. Yet it is said that there is none to kiss.

Christ has declared by the prophet Isaiah (62:1-12), that for Zion's sake, and for Jerusalem's sake, he will not hold his peace until the righteousness go forth as brightness, and the salvation thereof as a lamp that burneth. This is not yet accomplished; therefore Christ will not cease to proclaim, "Repent ye, for the kingdom of heaven is at hand." Again he says: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth." And as Jerusalem must be trodden down until God sends Jesus Christ, whom the heavens must receive until the restitution of all things, it follows, of necessity, that the door cannot be shut until Christ comes in person. See v. 10—"Go through, go through the gates; prepare ye the way of the Lord; cast up, cast up the highway; gather out the stones; lift up a standard for the people." I would ask if all this is to be done in the "shut-door?" The 11th verse shows that this shall be done to the end of the world, when our Lord shall come, and reward every man as his work shall be.—"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Therefore, I am thankful that you, Bro. Himes, and others, are on the walls, saying to the daughter of Zion, "Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

When men are willingly and wilfully ignorant, they insist on all men seeing with their eyes, or they will be lost. When did I ever give an occasion to brethren to doubt my word, or to charge me with duplicity? Did I not plainly and positively declare, that I had no faith in the "shut-door" theory? Do they not judge me out of their own hearts? If so, they have judged themselves righteously.

Some of my pretended friends, who believe in the "shut door," have written to me, affirming that I also believe it, because I believe the 7th trumpet has begun to sound; which of necessity proves, say they, that doctrine. How does this prove it? Why, if the mystery of God is finished when the 7th trumpet begins to sound, and this mystery is the gospel to the Gentiles, then of course the door is shut. Stop, my brother, you again err, by not reading the Scriptures right. Rev. 10:7—"But in the days of the voice of the seventh angel, when [while, or after] he shall begin to sound, the mystery of God shall be finished." &c. The meaning of this passage is plain, that in the days of the sounding of the seventh trumpet, after it begins, before, or when it ends, the mystery of God shall be finished. If this is not the meaning, what possible sense can days have in this passage? And if this is so (of which I have no doubt), where is the evidence that the door is shut? We all know that the events predicted to take place under the seventh trumpet, have not yet been fulfilled; and I cannot see why we have not everything spoken of by the prophets fulfilled in the beginning as well as the door shut.

It has been charged by some, that I have been influenced in my course by you, and others. Such is not the case. I would say to all, that I have never been dictated to by Bro. Himes; nor has he, to my knowledge, ever tried to direct me. But these things do not affect me. I am able to bear all that my enemies can heap upon me, if the Lord helps me.

Low Hampton, Oct. 26th, 1847.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—A brief account of my labors and travels, since the camp-meeting, may not be uninteresting to you and the readers of the "Herald." Bro. Osler has given you a brief account of the camp-meeting, and his labors among us have made many hearts glad. Since that time, I have travelled almost constantly, preaching the word of the kingdom, and attend-

ing the urgent calls I have had from different places.

After leaving Bro. Osler in Lycoming County, I returned to this place. From here I went to Stormstown, where I commenced a protracted meeting on Saturday, which lasted until Thursday. The interest to hear was as great as it was at any time in 1843. I occupied the M. E. church, which is supposed to hold from four to five hundred. It was crowded, and a number could not obtain seats. I left this kind people with a strong invitation to return soon, and bring Bro. Osler with me.

The next place I visited was Snow-shoe settlement, which is some sixteen miles from Bellefonte. There is no denomination here but the Baptist, of which there is a small congregation. They received the word gladly; and having no preacher to visit them regularly, they requested me to visit them as often as convenient.

From thence I returned to Wallace Run meeting-house, which belongs to the United Brethren, where I commenced a meeting on Saturday, at the close of which I notified the people that I would preach three times, on Lord's day, the afternoon of which two presented themselves for baptism, which was attended to at four o'clock in the evening. It was supposed that there were three hundred people at the water's edge. It was a very solemn time to many. In the evening, I preached to a crowded house, and many could not obtain seats. It was a melting time; after the sermon, six presented themselves for prayers, four of whom found peace. On Monday night there were eight or nine forward, four of whom found peace in believing. On Tuesday night there were five forward, all of whom arose and testified that God, for Christ's sake, had pardoned their sins. On Wednesday night two more presented themselves. At this stage of the meeting, my strength became so much exhausted, that I was compelled to close for a few days. On Sabbath I commenced again, about four miles from this place, (it being more central for the brethren,) by burying with Christ in baptism three happy souls. In the evening I preached to a full house, after which a prayer-meeting was held, when two presented themselves for prayers. On Monday night, five came forward, four of whom found peace in the Lord. On Tuesday night there were two forward. This closed the meeting here for the present, on account of my previous engagements. This was one of the best meetings I have had since I have been in Centre County. Truly the power of the Holy One of Israel was in our midst. Such an interest I have never before witnessed. This neighborhood appears to be all on fire. Sinners are awakened, and saints are revived. I pray God that the good work may continue, until the trumpet sounds a sweet release to all the saints.

My faith in our position has never been stronger than at the present time; and I never had more liberty in presenting the truth to the people. The preachers of the different denominations have misrepresented me in every shape; they say, among other things, that I do not believe in the divinity of Christ. But I have shown to the public that this is not so. Many of their members have become disgusted with their conduct, and will not let the truth be evil spoken of. I have visited several places, where I have had interesting meetings; but I have not time to give you an account of them at present. I intend holding protracted meetings in all these places, as soon as convenient, and I obtain help. May the good Lord carry on the work. Yours in the blessed hope.

Pleasant Gap (Pa.), Oct. 29th, 1847.

LETTER FROM BRO. PROSPER POWELL.

Dear Bro. Himes:—I wish to say to the brethren at Derby Line, Vt., through the "Herald," that my arrangements were such when I saw their request for me to visit them, that I could not then comply. But I now expect to return to that section as soon as Providence will permit, and will endeavor to pay them a visit.

Perhaps some of the brethren would like to hear something about my visit to Vermont, on my way north. I spent one Sabbath with the brethren in North Springfield, Vt., and found a goodly number of like precious faith, with whom I had a good time in preaching the word of life. I next attended the camp-meeting at Ferrisburg, which was one of the best I ever witnessed, and which fully repaid me for going up there. I next visited the friends in Richford, where I found a goodly number, strong in the faith, giving glory to God. Held three days' meeting at Montgomery; and not only got blest myself, but I thought the brethren were also blest. I next commenced a three days' meeting at North Fairfield. On Friday and Saturday the prospect was truly discouraging, it appearing as if the people had concluded to let us alone. On Sunday, however, there was a large congregation. Bro. Cummings preached in the forenoon, and I in the afternoon. The Lord was present to bless. In the evening there were a goodly number present, and we had a good, old-fashion, melting, humbling, confessing time before God. Some twelve or fourteen arose for prayers, and promised to return from their backslidings. Bro. Sherman, through whose influence the meeting was appointed, was so

anxious that I should stay and hold another meeting on Monday evening, that I consented, although I had an appointment at Richford, which meeting was also blest. Will the brethren remember them in their prayers, and those that can visit them? Yours, in hope of the glory of God. Palmer Three Rivers, Nov. 2d, 1847.

LETTER FROM BRO. AARON CLAPP.

Dear Bro. Himes:—It is with pleasure I am permitted to address you a few lines by way of encouragement, hoping that they may comfort you in your pilgrimage journey to the celestial city, which, if we are faithful to the end, we shall soon enter. I rejoice that I am yet counted one of those who are waiting and expecting soon to realize the blessed hope of the Christian, when we shall bask in the sun-shine of immortal glory.

The cause in this city is evidently rising. Our meetings are full on the Sabbath, and are spiritual and truly comforting. A few have, of late, been hopelessly converted. One week ago, Bro. Howell baptized three individuals in the likeness of the Savior's death and resurrection. Two of them were recently converted, and are now rejoicing in hope of eternal glory. The other is a colored brother, a member of the M. E. church, and a preacher of the gospel. He fully believes in the Advent faith. It was truly affecting to see him standing at the water-side, during the singing and praying, the tears trickling down his cheeks, and his heart full of the love of God, and of thankfulness that he had the privilege of obeying Christ in this delightful ordinance, and that he would soon shine in eternal glory.

We have had some good preaching of late by the different ministers that have been, and still are here. Bro. Adian and Taylor's preaching here has been blest. Bro. D. T. Taylor is a young man of no ordinary talent, and ought, I think, to be engaged. I am glad that the Lord has thrust him into the vineyard to preach the gospel; and I hope and pray that he may be faithful to the end, and at last have a crown of life. Bro. Cole and Howell are our stated preachers here, and are good and worthy men of God. They are able preachers of the New Testament, and do not labor in vain. Bro. Howell stands well. I do not see he has any shut-door view about him.

I have an increased attachment to the "Herald," and hope it will live, and preach, and prove faithful (as it has done) until the Lord comes. I believe it will. Yours in love and fellowship.

Hartford (Ct.), Nov. 2d, 1847.

Extract of a letter from Bro. E. HOYT, dated Farmington, Mich., Oct. 20th, 1847:—

I am accustomed to meet the brethren in Plymouth and vicinity, also sometimes in Detroit, and seasons of refreshing they always prove, a foretaste of the "refreshing from the presence of the Lord," to take place when the heavens shall cease to retain Him whose departure upward was gazed upon with so much interest by the Galileans. The position of the brethren here is, that the true '47 from the birth of Christ will end the days of this world's kingdoms; but we are not sure that this is the 1847th from the Savior's birth. May His waiting children feel the purifying influence of the Advent hope. The chief complaint against us here is, that we make too much of the Advent; whereas our hearts tell us that we are not enough interested with the love of his appearing. We would not neglect any part of the sanctifying word; but seeing we look for such things, we use the greatest diligence, that we may be found of him in peace, without spot and blameless.

Extract of a letter from Bro. ASA W. PERKINS, dated Danville, Vt., Oct. 25th, 1847:—

Dear Bro. Himes:—I feel constrained to express some of my feelings, and thoughts, and desires for the prosperity of the "Herald." I have confidence in your ability, integrity, and the honorable course you have pursued. You will recollect, perhaps, that I commenced taking the "Herald" a beggar; that is, I told you that I did not know that I could ever pay you. But for all this, the paper has been forwarded ever since, for which I am grateful, and feel more bound to pay all than I should if you had taken an opposite course. In looking around, I see others not so able to pay as myself, except when I commenced taking it. It appears to me that many of the Advent brethren are not doing what they should do to spread the glorious truth of the speedy personal advent of our Savior. This is a truth I have long believed,—yes, for more than forty years. My father preached the Advent doctrine more than forty years ago, and used to express his belief that the Savior would come before 1850, and reign on the earth a thousand years.

Extract of a letter from Bro. JOHN CHAMBERS, dated Guyandotte, Va., Oct. 17th, 1847:—

Dear Bro. Himes:—I received the first number of your valuable paper in December last. I have read each number, and then gave them to my neighbors to read, by which means I obtained two subscribers. I afterwards sent and got forty pamphlets entitled, "The Lord's Com-

ing a Great Practical Doctrine," by Mourant Brock, A. M. I distributed them amongst my neighbors, who liked them very well. Some of them feel very anxious to hear an Advent preacher, as there has never been any Advent preaching in this place, and the people have never heard anything on that subject, except what they have read in the papers and pamphlets I gave them, among which were Miller's nineteen lectures, which I brought from Cincinnati.

I like your paper well, and hope the Lord will sustain you in your labors in spreading the truth of his holy word before the world. The doctrine of the Lord's speedy coming is one in which I take a great interest. I love the Savior, and I love his appearing, and my prayer is, "Come, Lord Jesus, come quickly." The thought that the peaceable kingdom of our blessed Lord is soon to be set up, rejoices my soul. I wish you could send us an able preacher of the Advent doctrine; I believe much good might be done here. I am tired of hearing of the world's conversion, and a millennium of peace before the coming of Christ, when the Bible teaches me to the contrary. Yours in the blessed hope of the Lord's speedy coming.

[Bro. Chambers has set a good example, by ordering 160 more of our tracts, for distribution. While good and prudent lecturers are scarce, let the brethren who have the means, send out the paper missionaries, which will do good, without fail. We should be happy to aid our brethren in Guyandotte, but we know of no one at this time who could visit them. We shall remember them.]

Extract of a letter from Bro. JOSHUA KING, dated German, N. Y., Oct. 28th, 1847:—

Dear Bro. Himes:—I have now read your valuable paper for two years, and it is still a welcome messenger. The Advent cause is very low in this section, there being only one, beside myself and family, who believes in it. But there are very many who want to hear the doctrine preached. If some efficient man, who is in good standing with the body, should visit us, I think many would believe. I live near the centre of three counties, in an old settled country, with here and there a few brethren, and there is no one to preach the near approach of Christ. I think such a lecturer as I have named would be well sustained. It would enlarge the borders of the Advent cause, lengthen her cords, and strengthen her stakes. If any brother should come this way, he will call on me, at German, Chenango Co., N. Y.

[The above is a specimen of the repeated calls for sound lecturers on the Advent faith. We hope, if there are any faithful brethren in that vicinity who can supply this call, that they will do so.]

Extract of a letter from Bro. E. L. CLARK, dated Wainfield, Nov. 1st, 1847:—

Bro. Himes:—I have been a reader of the "Herald" ever since I embraced the Advent doctrine, and I trust that the friends of the blessed truth of the kingdom of God at hand will not suffer it to be embarrassed, much less to fail, when the cause and people of God so much need such a paper. Your friends are aware of the efforts now being made to injure the "Herald," and are making extra efforts in its behalf. You have friends who duly prize your labors, sacrifices, trials, &c., for the truth, and will not desert you in time of trouble.

[We are right glad to hear from the friends abroad, and that they are aware of the true state of things to which our brother alludes, but of which we cannot speak at present. Let us all stand fast in the faith of the "coming One." Our conflicts will soon be over.]

Extract of a letter from Bro. G. NEEDHAM, dated Albany, Nov. 1st, 1847:—

We had an interesting day yesterday. Our congregations are good—but O, I want to see the Holy Spirit poured upon us. Without his soul-hallowing power, sinners will go on, till the day of God. Yours, waiting for eternal life.

OBITUARY.

"Blessed are the dead who die in the Lord."

Dear Bro. Himes:—I take this opportunity to inform you, that, through the mercy of God, I am permitted to announce the death of my son, JOHN E. SHEPHERD, who departed this life on the 25th inst., at the age of 19 years. He was a promising young man, in the bloom of life, and was beloved by all who knew him. For two weeks his physicians and friends stood around him by day and by night, administering to his wants all that lay in their power. He had experienced religion some five years previously, but lamented his coldness, and said that it was every-day religion that we ought to live by or die by. We trust our loss is his gain. He has fallen asleep in Jesus for a few days, when the graves will burst, and he will come forth, with all the righteous dead, clothed in immortal bloom, to die no more. O that the Lord would hasten that day, when death shall be swallowed up in victory.

ELIZA SHEPHERD.

Melvin Village, Oct. 31st, 1847.

Foreign News.

The English steamer "Caledonia" arrived on Friday of last week, after our paper had gone to press. The commercial distress mentioned by previous arrivals has greatly increased. Says "Willmer's European Times":

The commercial distress described in our last number has gone on increasing day by day, the fact of some widely-spread mercantile disaster is the most difficult, amidst the general gloom which prevails, to discover any mode by which we shall get speedily extricated from the difficulties which surround us. In Liverpool, consequently upon the future of the Royal Bank yesterday, distrust prevails to such a fearful extent, that business is paralyzed, and no sales of any kind of produce can be effected on our quoted terms, or without a considerable reduction from them. In the manufacturing districts, a general stoppage of the mills is threatened, and the very great decline in the revenue for the last quarter indicates that a change is coming over the condition of the people, which cannot but influence the future consumption of articles of luxury and necessity. Business in the manufacturing districts is completely paralyzed; nor do we see any prospect of immediate relief. These remarks are applicable to the woollen districts of Yorkshire, as well as those of cotton in Lancashire.

If in our last number, by the steamship Cambria, we had to record a melancholy list of commercial failures, we have, on the present occasion, to announce a fearful augmentation of mercantile distress. Confidence in every branch of trade seems extinct; the proceedings of the Bank of England, in one day offering increased accommodation to the mercantile world, and the next shutting off all relief, has, with other causes, scattered ruin far and wide. And the alarm which such a state of things naturally engenders, is aggravated by the uncertainty which hangs over the future, no rational proposal having yet been suggested for the removal of the distress which prevails.

Some sanguine persons are expecting (we do not know upon what grounds) an investment of three millions sterling of bullion by Russia, to enable us to overcome the present monetary difficulties.

Ireland is again the scene of agrarian outrage and murder. The papers from the southern provinces teem with the details of the illegal combinations which have been formed to resist the payment of rent, and the brutal and barbarous manner in which these intentions are put into execution. The last victims to this anti-rent conspiracy are Mr. Rowe and Mr. Lowe, both resident landlords in the county of Tipperary. The crime of these gentlemen appears to be ejecting idle and worthless tenants, who not only refused to pay their rents, but absolutely left their land uncultivated.

As the season advances, it is more and more plainly seen, that the Irish must again suffer for the want of food, and they will again become supplicants for relief from the humane and affluent.

SPAIN.—From this country a telegraphic message has reached Paris, to the effect, that a complete reconciliation has taken place between the Queen and the King of Spain. The King goes to live in the palace with the Queen. This reconciliation has been patched up before Christmas's arrival.

On the 3d inst. the ministry of M. Salamanca, which has been in a tottering state for some time, came to an end. Intrigues of the palace of such a scandalous character, that we can scarcely publish the details, had been for some days actively carried on, when the friendship suddenly formed between Narvaez and Serrano produced its effects, and Narvaez was again appointed Prime Minister.

A commodious building has been opened at Wareham, for the education of orphan gipsy children, and for the younger branches of those gipsies who have large families. All will here be taught to read and write. The girls will be trained to the various household duties, and fitted to go out to service. The boys will be carefully instructed, and when arrived at a proper age, apprenticed to some useful trade.

The trials of the Poles and other persons implicated in last year's conspiracy have been resumed. Two have suffered death, twenty have been condemned to hard labor in the fortresses, while forty have been pardoned and set at liberty. Amongst the latter is the youthful Count Ney.

Oporto letters mention that the vintage of the year has commenced, and that it is pronounced all over the country to be the best and largest that has been known for years. The accounts of the maize harvest are, however, unfavorable. It is fast progressing, but the quantity will be only about one-half the last year's produce.

Letters state with regret that distress was making further progress among the trades of Paris.

There still exists a rumor, which the "Constitutionnel" asserts as positive, that France has sent arms and ammunition to the Sonderbund from the citadel of Besancon. If such be the case, the Swiss liberals would be justified in distrusting the professions of the French Cabinet, which, though openly and avowedly amicable, are secretly nastily and hostile.

The Emperor of Russia has issued a decree, ordering all the Jews in the Empire either to become members of one of the guilds of commerce, or burgesses of towns or to become cultivators of the soil. Those who refuse to comply with this order, are to be subjected to all the measures of repression which the Government may think proper to adopt.

The Bavarian Government is taking measures to contract a loan of 49,687,000 florins for railroads.

A process has been patented, by which artificial stone of every quality may be produced, from granite to statuary marble.

A M. Ledet, a Frenchman, ascended in a balloon on the 12th ult. in St. Petersburg, and has not since been heard of. The balloon has been found on the lake Ladoga.

Letters from Venice bring the intelligence of the failure of three leading firms in the grain trade, of which it is feared that the liabilities are very considerable.

A St. Petersburg letter states, that the amount in value of the corn exported from Russia, since the last harvest is 32,591,622 roubles, equalling about 132,000,000.

The Emperor of Russia has sent to England, as a present to the Zoological Society, two antelopes, or European bison. These rare animals have never before been seen in England.

There are in the new House of Commons fifty-four eldest sons of peers, seven heirs presumptive, thirty-five younger sons, forty-five brothers, and altogether 206 persons connected with the peerage.

A bill for the formation of a railway from Valparaiso to Santiago de Chile, is now under discussion in the Chilean Senate. The tunnel under the Cuesto de Prado, through which the road must pass, will be one of the most remarkable engineering works in the world.

The "Union Monarchique" states that a negotiation had been opened by Prussia, in the name of the Zollverein, with Austria, to the effect, not of admitting Austria into German customs union, but of preparing modifications in the tariff, which might ultimately lead to the admission of that power.

The Government of France having given permission for Prince Jerome Bonaparte, with his family, to reside in France, he has arrived in Paris, after an exile of thirty-two years. This question was brought before the Chamber of Deputies last session by means of a petition; and public opinion was so strongly expressed upon it, that the present concession is the consequence. On the 9th inst. the Prince, with his son, were admitted to a private audience by the King. They have since dined with his Majesty.

The accounts from Switzerland are daily contradictory. On one day it is said that actual war is about to break out, whilst the next day the indications are more pacific. According to the calculations of the Radicals, the Sonderbund has only 31,823 men, and 119 guns, to oppose to 96,993 men, and 273 guns. The latest advices represent civil war as imminent. It was even reported in Paris that hostilities had actually commenced, for that the report of firing was heard in the direction of Geneva on the 14th inst.

It is said that the Pope addressed a letter to the King of Naples, in which his Holiness expresses his regret that the useful reforms which he judged it necessary to adopt in his own dominions should be taken as a pretext of revolt in neighboring states; but at the same time he impressed on the King the expediency of a timely concession of wise reforms.

The accounts respecting the insurgents in the two Sicilies are still contradictory.

In Lucera the liberty of the press has been declared, but with such restrictions as to reduce the right to nothing.

A commercial congress is about to assemble at Turin, for the purpose of organizing an Italian Customs League, which Naples had refused to join.

Count Bresson was believed to have presented a note to the King, in which M. Guizot declared that France would oppose all foreign intervention in the affairs of Italy, as well as the intervention of Italian princes in those of their neighbors.

About 160 persons sat down, on the 8th inst., at Bornheim, near Frankfurt, to a banquet of horse-flesh.

It is stated that the managers of the Scotch railways have commenced curtailing their expenditure, and 1000 workmen were discharged last week.

Mr. Charles Humble, a shareholder at Sunderland, has committed forgeries to the extent of £10,000, and is supposed to have decamped to Monte Video.

A deputation of the Society of Friends is now in Dublin, negotiating for the purchase of £40,000 of waste land on the coast of Donegal, for the purpose of promoting an extensive lobster fishery.

A gang of forgers of Russian bank-notes have been apprehended in London.

Agricultural lectures are about to be delivered in various parts of Ireland, at the suggestion of the Lord Lieutenant.

It has been stated that 107 parts of wheat, 111 of rye, 117 of oats, 130 of barley, 138 of Indian corn, 177 of rice, 895 of potatoes, 1355 of turnips, are equal in nutritive power.

A violent snow-storm commenced at St. Petersburg on the 2d, and continued with little interruption till the 5th. The mass of snow which fell was immense.

Great preparations are on foot in Warsaw for the expected arrival of the Emperor. The police are actively employed in endeavoring to make the city appear as fair as possible in the eyes of the Czar. Every beggar is arrested, all the houses are being washed and painted, and the squares and public buildings are being beautified; and as his Majesty has a great dislike to see persons wearing beards, unless they belong to the army, orders have been issued, that all persons whose beards have been suffered to grow shall be shaved. The heads of houses are responsible for the execution of this order by all persons living under their roof.

In late paper from the Cape of Good Hope, we find the following, dated Graham's Town, July 27:—

"Kriell assembled the great body of his people at his great place, publicly to announce his intention to join in earnest in the war. He added that he had received proposals from Sandella to form a general confederacy of the whole of the Kaffir tribes, in order to make one united effort to overcome the English. To-day, said he, we all fight; let us bury all our past misunderstandings as a people, and unite against the common enemy as one Kaffir nation. A unanimous response was given to this proposal by his people, who expressed themselves as most anxious to commence the fight. They then formed a plan to send off small parties to the frontier, while the main body remain at home to fight the army when it comes out. Mapassa, the Tambooke chief, has joined Kriell with all his people, and Pato with all his people."

LATER INTELLIGENCE.

The Steamer "Washington" which left five days after the Caledonia, arrived at New York on Tuesday. There were continued failures at Liverpool, and general amelioration in the community. The Bank of England was affording some relief. The wheat and flour market was steady.

Accounts from Ireland are very gloomy. The London papers are filled with the monetary crisis.

Willmer & Smith's European Times says that all clamor about the potato disease had subsided for the present.

The account of the reconciliation between the king and queen of Spain is confirmed.

There was great distress in the manufacturing districts. In Lancashire there were 30,000 men, with their families, unemployed. In Manchester there were 22,000 on short time, or unemployed. Outbreaks were expected, and government was collecting a large military force to overawe any insurrection.

The Bishop of London had had a stroke of paralysis.

There were apprehensions of great distress this winter in the highlands.

A bridge over the Danube gave way when the Archduke Stephen, of Hungary, was passing, and eighty persons were missing.

In Switzerland war appears imminent, and a dissolution of the Sonderbund was determined on; by force if necessary.

It is stated that the three Northern Powers would interfere. Accounts from Naples lead to the inference, that the insurrection had been crushed. Italian affairs were still unsettled.

In Greece, the insurgents maintained themselves in strong positions. The cholera was advancing north and east.

Another conspiracy had been discovered at Lahore, Canton was quiet.

Two black plenipotentiaries from Hayti had presented letters to the French government.

The evacuation of Ferrara had been indefinitely postponed.

The Washington left Southampton on the noon of the 24th, and had heavy westerly gales for nine days.

SINCE closing our last Test meetings, we have given lectures in this city, Saccarappa, Portland, Me., New Bedford, and Carmel, Putnam Co., N. Y. In all these places we had good attendance; and in giving from one to three lectures in the different places, we hope that some good has been done. Our conference at Saccarappa, especially, was attended with good fruits. Bro. Turner and Ingham were with us, and rendered essential aid.

NOVA SCOTIA MISSION.—BRO. LENFEST, having resolved to visit Nova Scotia this winter, to give lectures on the Advent, and scatter the Advent publications, sailed from this port on Wednesday last. He will go to Halifax first, afterwards will visit such other parts as Providence may seem to direct.

We feel a deep interest in the Mission of our brother, and pray that he may be abundantly succeeded. We doubt not he will have the prayers of all our brethren and sisters scattered abroad.

We have furnished him books, papers, charts, and what money he needed, in all to the amount of \$90 75. There are many who have expressed a desire to aid this Mission. They now have the opportunity to do so. Our friends will readily see, that while we are giving to the very extent out of the receipts of this office, to all the missions at home and abroad; that it will be important for them to render all the aid they can. We hope to hear from all interested. Contributions may be sent to this office, which will be duly receipted in the "Herald."

TO CORRESPONDENTS.—"The folly of mere profession." The sentiment of this is excellent; but the poetry is not easy and natural; it is too stiff and artificial. Poetical communications should always be sound sense, and good poetry. This article possesses the former; and the writer of it is capable of writing the latter; for we have received many fine specimens from his pen. We hope he will not be discouraged by the fate of this, but will try again.

APPOINTMENTS.

If time continues, I will preach in the following places: Woodstock, Vt., Nov. 6th, 6 p. m., and 9th; North Springfield, the 10th, 6 p. m.; Grafton, the 11th, 6 p. m.; Vernon, the 12th, 6 p. m.; Northfield Farms, Mass., the 13th, 6 p. m., and Sunday the 14th: Erving, the 15th, 6 p. m.; Athol, the 16th, 1 p. m.; New Salem, the 17th, 1 p. m., and Cobeyville at 6; Ware Village, the 18th, 6 p. m.; South Belchertown, the 19th, 6 p. m.; Thetford, the 20th, 6 p. m. R. V. LYON.

Bro. I. R. Gates will preach in South Reading, Mass., Sabbath, Nov. 21st, 10 a. m., and in Salem at 2 p. m.

Bro. I. E. Jones will preach at Meriden, Ct., Sunday, Nov. 21st.

Bro. A. Hale will supply in New York, Nov. 21st, and in Baltimore the 28th. Bro. Osler will arrange.

Bro. Edwin Burnham will supply in Boston, at Central Hall, 9 Milk-st., from Nov. 21st to the 28th.

The Lord willing, there will be an Advent Conference at Bro. Wiswell's, in Westminister, Mass., to commence Friday, Nov. 12, at 10 a. m., and hold over the Sabbath. I hope the believers in this region will attend, expecting a good meeting. It may be expected that Bro. Turner, Pratt, and other of God's watchmen, will be present to preach the word. (For the brethren.) L. BOWELL.

Providence permitting, there will be a conference at North Barnstead, N. H., commencing Saturday, Nov. 20th, and continue over the Sabbath. D. CUNNEILL.

DELINQUENCIES.

[Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$549 20
Mr. JACOB MOTT, of Bridgeport, Ct., stops his paper, owing \$ 3 50

Total delinquencies since June 1st, 1846. \$ 543 70

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent.—We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Unwin, 31 Bucklersbury, London," till further notice. J. V. HINES.

I. R. GATES'S P. O. address is Wadley's Falls, N. H.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1.—"The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Ruffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 p. doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 16.

BOSTON, SATURDAY, NOVEMBER 20, 1847.

WHOLE No. 342.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

The Three Voices.

What saith the past to thee? Weep!
Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal—
Sift as a funeral bell, slow and deep,
So tolls the past to thee! Weep!

How speaks the present hour? Act!
Walk, upward glancing;
So shall thy footsteps in glory be tracked,
Slow, but advancing,
Scorn not the smallness of daily endeavor;
Let the great meaning enoble it ever;
Drop not o'er efforts expended in vain;
Work, as believing that labor is gain.

What doth the future say? Hope!
Turn thy face upward;
Look where the light fringes the far rising slope;
Day cometh onward.
Watch! though so long be twilight delaying,
Let the first sunbeam arise on this side,
Fear not, for greater is God by thy side,
Than armies of Satan against thee allied!
[Protestant Unionist.]

The Seven Thunders.

BY E. B. ELLIOTT, A. M.

Rev. 10:3, 4—"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

We have to remark the distinctive prefix of the *definite article* attached, on their first mention, to these thunders.—"When he had cried, *the* seven thunders uttered their voices." The singularity and strangeness of this has been noticed by critics. So Bishop Middleton. "Why the article is inserted here, I am unable to discover:"—asking, as that which might solve the difficulty, "Were the seven thunders anything *well known and pre-eminent*?" and adding, as his own supposition, that there may probably have been a reference to some Jewish opinion, giving them this notoriety; of which, however, he says, he found not a vestige. Had the learned prelate advanced thus far with us in the historical exposition of the Apocalypse, methinks he would have seen the solution of the critical difficulty in the very fact that he suspected of the notoriety and pre-eminence of the thunders spoken of: not however as recognized by the *Jewish contemporaries of St. John*, but as recognized by the inhabitants of Roman Christendom, and at *that time* to which the prophetic vision had reference. For we have already seen reason to suspect, from the three previously noted characteristics, that these thunders were the voices of the Papal anti-Christ. And does it need anything more than the mere mention of them to satisfy us as to *their* notoriety and pre-eminence? In a subordinate sense each synod, each primate, in-

deed each bishop, might issue ecclesiastical thunders, within his or its sphere and diocese. But the Papal bulls and anathemas were emphatically *the* thunders,—the Pope *the* thunderer. Regarded as he was in the light of God's Vicar on earth, there was supposed to be the condemning voice of God Himself in the thunderbolts of his wrath. Invested with which terrors by the prevailing superstition, throughout the long middle ages, where was the kingdom in Western Europe that did not tremble?—where the heart so stout, of noble or of prince, that did not quail before them?

There remains the distinctive of the *septenary numeral*. And this indeed is all that is wanted to complete the evidence of the Papal thunders being those intended. For we are not to regard it merely as affixed to the thunders in question because of its being the sacred number, and so a further indication of their claim to sacredness of character: although possibly this too might be intended, considering the common papal affectation in adopting the number. There is something, I doubt not, much more pointed and characteristic intended chiefly by the numeral; a something which history will readily suggest to us, and which the Apocalyptic account of anti-Christ, given afterwards, might equally well have suggested to St. John. For what in the 17th chapter of this prophetic Book was told him of the *locality of the throne of anti-Christ*? It was this,—that it would be seated upon *the seven hills*, the fated seven hills, of Rome. Thence were his thunders and lightnings to issue. Now it accords with the figurative style, alike in prophecy and in poetry, to apply the numeral distinction of the parts characterizing the locality, whence a voice or other emanation might issue, to that voice or emanation itself. So, for example, in a choric ode of Euripides, we find the oracular light flashing from Parnassus called the *two-topped lightning*, in the sense of lightning from the *two Parnassian summits*. Just similarly the *seven thunders* are explicable as being thunders from the *seven hills* of Rome: and they may indeed have pealed on the Evangelist's ear from some septenary elevation marked as such, in its proper locality on the Apocalyptic scene. And the truth is, that this specification of the locality has, in the case before us, a peculiar point and propriety. For so it was that the locality of Rome seemed necessary to give the Papal thunders full sacredness and authority in the estimation of Christendom. During the seventy years secession of the popes to Avignon, this became notorious. It is remarked on by Mosheim. It is remarked on again by Le Bas. The language of the latter, more especially, is quite illustrative of the phrase we are discussing. "The thunders," he says, "which shook the world when they issued from the *seven hills*, sent forth an uncertain sound, comparatively faint and powerless, when launched from a region

of less elevated sanctity." In effect the seven hills seemed, like Olympus of old, to be an almost necessary *earthly* adjunct to the mock ideal *heaven* of the Papal anti-Christ's Apostolic supremacy.

And now then I think I may say that the signification of the seven thunders here spoken of is clear. The five Apocalyptic distinctives answer completely, one and all, to the thunders of the Vatican: nor, I will be bold to say, is there anything else whatsoever, to which they can with the slightest semblance of plausibility be made to answer. And when, their signification being thus settled, we next enquire whether what is said in the prophecy of the seven thunders uttering their voices of opposition, immediately on the Angel's lion-like roar, had its fulfilment in the utterance of Papal thunders against Christ's voice by Luther, it need only that we look into the historic page to see it. Scarce had Luther published his Theses, when the attack on them by Sylvester Prierias, the official Censor at Rome, and which was dedicated to Pope Leo, showed what was to be expected from the Pope himself: and ere a year had elapsed, a solemn Papal Bull condemnatory of Luther's Theses, and in defence of the whole system of indulgences, was committed to Cardinal Cajetan, and by him presently after published.

It is added, "And when the seven thunders had uttered their own voices, *I was about to write*;" &c. We have here a statement which will be found to lead us forward another step, and a most important one, in the history of the Reformation. In order however to our drawing this inference from it, it will be necessary that we recal and apply that important exegetical principle, to the which I alluded earlier in this section,—namely, of *St. John's symbolic character* on the Apocalyptic scene.

For I trust that the reader will by this time have become not only familiarized with, but convinced of the truth of, this most important view of the Evangelist's character, in the figurations of the Apocalyptic drama: it having been in various ways not only illustrated by me from parallel prophetic Scriptures, and patristic authorities, but also confirmed from history in the preceding Volume. It will be remembered *generally* that what was seen and heard by him on the Apocalyptic scene, appeared to be that which would be seen and heard by the faithful, whom at each successive epoch in the advancing drama he pre-signified; whether the desolations of war, mutations of empire, or persecutions, sufferings, impressions, and worshippings of Christ's people themselves. More especially he will remember that memorable *sealing vision*, just before the bursting of the Trumpet-judgments, wherein was exhibited to St. John a manifestation of Christ, as rising with light from the East, and selecting and sealing his own people from amidst the professing Israel; (a revelation evi-

dently such as the world in general would not have perception of;) and then the prospective vision appended of the ultimate salvation and glory of the redeemed, wherein he actually held colloquy with some of the twenty-four presbyters round the throne:—all which, otherwise enigmatical and most obscure, seemed to be explained as simply as satisfactorily by reference to Christ's doctrinal revelation of Himself, and his electing grace, and the final assured salvation of his elect, to one that was St. John's truest successor in spirit at the chronological epoch corresponding just before the Gothic invasions: I mean Augustine.—And now behold the apostle in personal association with a yet brighter vision of Christ, and more glorious manifestation of Himself on the Apocalyptic mundane scene, than even in the Sealing Vision; and moreover yet more prominently, variedly, and remarkably acting out his own part in the dramatic vision. For we read of his rising up to meet the revelation, and notwithstanding the cloud that mantled the Covenant-Angel, realizing the glory and the divinity of his aspect and his voice;—then, on occasion of the seven thunders sounding, preparing to write, until deterred by a warning from heaven against it;—then hearing a solemn declaration from the Covenant-Angel respecting the chronological place of this intervention in the great mundane drama, as separated by but one Trumpet more from the consummation:—then, under the same heavenly impulse as before, going and taking the book out of the hand of the Covenant-Angel, and eating it, and tasting its sweetness and its bitterness;—then receiving the Angel's solemn charge to prophesy again;—then being presented with a reed, like unto a rod, wherewith to measure the temple and them that worshipped in it;—then, finally, having the history of Christ's Writings through the dark ages preceding, even up to the time then present, retrospectively set before him. Which being so, supposing we are satisfied that St. John is to be viewed as a symbolic character, not merely will the *general* inference follow that there must have been pre-figured hereby some singular *re-awakening* in the church at *that time of ministerial apostolical spirit*, in all its energy of action—such as in fact we know to have been the case, in measure unprecedented since apostolical times, with the Fathers of the Reformation; inasmuch that historians can scarce speak of Luther more especially, and his first actings in the Reformation, without noticing the parallel,—but also, as to *details*, that each *particular* thing heard or done by the Evangelist in vision must have been meant to symbolize something correspondent in the views, history, and actions of these reforming Fathers, his successors in office and in spirit.

To show this is now my duty, as an Apocalyptic expositor: and it will occupy us both in what remains of the present

chapter, and also in the three next chapters, afterwards following.

For the present it is the meaning of the *first particular statement*, viz.:—"When the seven thunders had uttered their own voices *I was about to write*," together with that of the clause following, "And *I heard a voice from heaven* saying unto me, *Seal up those things* which the seven thunders uttered, and *write them not*," that claims our attention.

"And when the seven thunders uttered their own voices *I was about to write*." Applying the principle of interpretation just laid down to this statement, the fact pre-signified seems clearly to be this—that those members of Christ's true church whom we suppose St. John to have symbolized, Luther most of all, even after witnessing the glory and beauty of Christ's revelation of Himself as the Sun of Righteousness, would yet, on hearing the hostile Papal thunders, be ready to *receive and publish them*, as if they were what they professed to be, a *voice from heaven*. An intimation strange indeed! Was it possible that such could have been the case with Luther?—We look into history; and behold! we find this to have been the very case. Indeed, it forms a feature so prominent and interesting in the history of the progress both of Luther's own mind and of the Reformation, that no ecclesiastical historian can properly develop the advance of that eventful history, without making a distinct reference to it.

The truth was that Luther formed acquaintance with the character of Christ some years before he formed it with that of anti-Christ. The cry of the Pope being anti-Christ, raised long previously by the followers of Waldo, Wickliff, and Huss, had almost died away in Christendom; and, if heard of by Luther at Erfurt or at Wittenberg, had been heard of only as a blasphemous heresy. With a conscience very tender, tremblingly afraid of offending God, the supposed sacredness and authority of the Pope, as head of the church and Christ's Vicar, (for such in accordance with the long-received superstition he as yet regarded him,) induced in his mind a pre-disposition to bow with implicit deference to the Papal decision, both in other things, and in the controversy about indulgences that he had engaged in. In his Theses nothing appeared against the authority of the Pope, but the contrary. Listen to his own account of his feelings at this time, as given many years afterwards. "When I began the affair of the indulgences, I was a monk and a most mad Papist. So intoxicated was I, and drenched in Papal dogmas, that I would have been most ready to murder, or assist others in murdering, any person who should have uttered a syllable against the duty of obedience to the Pope." And again; "Certainly at that time I adored him in earnest." He adds; "How distressed my heart was in that year 1517, and the following,—how submissive to the hierarchy, not feignedly, but really,—those little know who at this day insult the majesty of the Pope with much pride and arrogance. . . . I was ignorant of many things which now, by the grace of God, I understand. I disputed; I was open to conviction. Not finding satisfaction in the works of theologians, I wished to consult the living members of the church itself. There were some godly souls that entirely approved my propositions. But I did not consider their authority as of weight with me in spiritual concerns. The popes, bishops, cardinals, monks, priests, were the objects of my confidence. After being enabled to answer every objection that could be brought against me from sacred Scripture, one difficulty only remained,—that the church (the Roman church) ought to be obeyed.

If I had then braved the Pope as I now do, I should have expected every hour that the earth would have opened to swallow me up alive, like Korah and Abiram." It was in this frame of mind that in the summer of 1518, a few months after the affair with Tetzel, he wrote that memorable letter to the Pope, of which the tenor may be judged of from the clause following; and what can more admirably illustrate the passage we are considering? "Most blessed Father! prostrate at the feet of thy Blessedness, I offer myself to thee with all I am and all I have. Kill me or make me live, call or recall, approve or reprove, as shall please thee. I will acknowledge thy voice as the voice of Christ presiding and speaking in thee." Thus when the seven thunders uttered their own voices he was about to write: i. e. as the word means, to receive, publish, submit to them; even as if they had been what they pretended to be, an oracle from heaven.

But so it was, that just at this critical point of temptation and danger, a real voice from heaven, the voice of God's Spirit, saying, "*Seal up* what the seven thunders have uttered, and *write them not*," was his preservation. Already in the October of that year, on being summoned and appearing, as we have intimated, before the Papal Legate, Cardinal Cajetan, when the Pope's judgment was affirmed by the Legate to be in favor of indulgences, and also of the efficacy of the sacraments *ex opere operato*, and independent of faith in the recipient,—seeing its contradictoriness both to the word and spirit of the Gospel, he would not receive it. The Spirit's whisper began, "Write not!" Still however for a while he remained partially in suspense. He doubted, indeed discredited, the fact of the Papal sanction. But soon after, when the publication of the Pope's Bull in direct sanction of indulgences had forced him to identify the Pope himself with those anti-Christian abuses,—and yet more when in the year next following, on occasion of the approaching disputation with Eck, he was brought into the necessity of examining the origin, foundation, and character of the Papal supremacy, then the real anti-Christian character of the Papacy began more and more to open to his view. About the end of 1518 we find him writing to his friend Link, on sending him a copy of the acts just published of the conference at Augsburg. "My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the anti-Christ, of whom St. Paul speaks, now reigns in the court of Rome." For a while, however, he combated the thought, to him so fearful. Some three or four months after,—for it was no very long time before the dispute with Eck,—in answer to a request from the Elector of Saxony to be in all things reverential to the Pope, he wrote to Spalatinus, "To separate myself from the Apostolic See of Rome, has not entered my mind." But now the views that he had hinted to Link pressed on him with greater and greater force. The Elector was startled with hearing, "I have been turning over the Decretals of the Popes, with a view to the ensuing debate at Leipsic; and would whisper it into thine ears that I begin to entertain doubt (so is Christ dishonored and crucified in them) whether the Pope be not the very anti-Christ of Scripture." Further study of Scripture, and further teaching of the Holy Spirit, concurred with the Pope's reckless support of all anti-Christian errors and abominations against which he had protested, (and well did the reminiscences too of his visit to Rome help on the conviction,) to make what was for a while a suspicion

only, an awful and certain reality to him. And when at length, in the summer of 1520, the Pope's Bull of anathema and excommunication came out against him, when the seven thunders pealed against the voice that the Covenant-Angel had uttered by him, with all their fury,—accordantly with that admonitory voice from heaven which bade his Apocalyptic representative St. John long before to "seal them up," (the very phrase of the times, I may observe, for rejecting Papal Bulls, and consigning them to oblivion,) he did an action by which all Europe was electrified. He summoned a vast concourse of all ranks outside the walls of Wittenberg; himself kindled a fire in a vast pile of wood previously prepared for the purpose; and, by the hands of the common hangman, committed the Bull, together with the Papal Decretals, Canons, &c. accompanying, to the flames. Moreover, in his published Answer to the Bull, he rejected and poured contempt on its thunders, as the infernal voices of ANTI-CHRIST.

Romanism Girding the United States.

Who has not heard the tocsin of alarm, rousing the fears of men in view of the increase of Popery in the valley of the Mississippi? The pulpit, the press, the agent of almost every benevolent society or institution, direct the eyes of men to this valley as the great, the central point of danger. The community by universal assent seem to regard it not only as the main spot where danger is to be apprehended, but as the *only place* concerning which they should be much alarmed. The valley of the Mississippi, or "the Great West," as it is usually styled, is by no means the whole of the Western country under the government of the United States, and we believe by no means the *only place* where we have to fear or guard against the wily efforts of Jesuits. That there is danger in the great valley we fully believe, and also that Popery has made fearful advances there,—has gained many converts from the ranks of Protestants, and will gain many more. We do not question the political influence that the advocates of Popery have obtained among our western politicians, nor the wide-spread influence of various kinds of schools, and seminaries, and institutions of the Roman church. Our readers know that we have spoken out on these subjects, and have tried to call forth the prayers and efforts of Protestants in view of these things. We have assured our readers that there are materials in that valley of such a character, that, when once ignited, may produce an explosion that will shake the foundations of the whole country.

We wish now to call attention to some other parts of our widely extended territory, and to the far-reaching designs of Rome. While the cry of danger has come up from this great valley—while the eyes and efforts of Protestants have been turned in that direction, as though there could be no cause of alarm from the plans and operations of Jesuits in any other section of the country, by a stroke of policy characteristic of the Order, the Jesuits have fortified themselves in other places.

Do you enquire where they have gone, and what they have done?

1. *They have gone over the Rocky Mountains, and planted their churches and institutions in Oregon.*

There are now in Oregon about thirty missionaries, under the direction of ten Fathers of the Jesuits. Others are soon to join them. Fifteen hundred Romanists have gone from Canada to co-operate with them. Already have they begun their literary institutions. One college and two academies are now finished. Fourteen churches have been finished and

dedicated according to the imposing forms of the Roman ritual. About 6000 of our neglected Indians have been deceived and baptized as members of the Roman Catholic church, and have sworn allegiance to the Pope. There are now in the hands of the priests about 15,000 men, who are passing through their preparatory course, and who within a few months will also enter the church of Rome. Yes, within a short time, more than 20,000 of the Indians in Oregon, who ought long since to have received the Gospel from Protestants, will be beyond their reach, strongly intrenched in the Roman Catholic church.

To aid the Jesuits in their work, the Society for the Propagation of the Faith in France has appropriated, during the last year, 54,560fr. to the Archbishop of Oregon, and 44,900fr. to the Society of the Jesuits in the Rocky Mountains. Here you see the round sum of about \$20,000 given by one society on the other side of the Atlantic for the support of Jesuits in Oregon the past year. The appropriations for Oregon have been greater, while they have been less during the past year in some of the states in the valley of the Mississippi.

2. *Again, the same policy has been adopted by the Roman church in Texas.*

A diocese, subject to the See of Rome, has been created, and a bishop has been appointed. The same Foreign Society put into his hands about \$10,000 to facilitate his operations in that territory. He is surrounded by numbers of priests, who have introduced the various orders of the Roman church. They are now establishing themselves, and consolidating their efforts. They are locating their institutions, and preparing for future time.

3. Within a year or two, the Jesuits were withdrawn from one of the states in the valley of the Mississippi.

And where were they sent? They were not sent to any of the outposts of which we have been speaking, as you might naturally suppose. They were ordered to the city of New York. "New York," they say, "is the London or Paris of America, and we must make a stronghold here."

Here they came last year, and from time to time we have the evidence of their presence. Developments are made in this city of which we may speak more particularly at another time.

The Papal press in Europe has informed us that the Bishop of New York, at his last visit to Europe, had secured the funds for the erection of two Jesuit churches in this city. One of these churches was dedicated the 31st of July, the day of the feast of St. Ignatius, the founder of the Order.

4. *Roman priests, in unusually large numbers, have landed in New England the past year.*

During a period of six weeks about fifty Roman Catholic priests landed in Boston. Others have landed from time to time, who have spread themselves over New England. A Jesuit college stands at Worcester, in the midst of the sons and daughters of the Pilgrims. In the statistics of the Roman Catholic church for 1847, there are said to be sixty-five priests in New England. Doubtless there are upwards of a hundred at this time.

Finally, the Romanists are pouring in upon us from Canada.

The thousands who come to us from the North, do not emigrate to the West. They are found in the state of New York, and in the New England States.

Such is a brief glance at the present policy and doings of the church of Rome, and especially of the Jesuits. By this our readers may discern the signs of the times, and the points of danger from the assaults of Rome. She has literally

girded the country with her forces. The United States are in the midst of the circle, on the circumference of which, at different distances, Rome is strengthening her outposts and erecting her bulwarks. Is it not time for Protestants to fix a watchful eye upon her movements? Is it wise to keep alive the cry, "there is no danger," while the energy and success of the Jesuits are so apparent, and the apathy of Protestants so great? Is this the best way to express a deep interest in the welfare of the country? Is this the best way to stimulate Protestants to those counteracting efforts that must be put forth, or the country will be ruined? *We solemnly appeal to every Minister of the Gospel and to every layman, who have favored the cry of "no danger," and beseech them to look at the present state of things.* Unless they believe the country is to be saved by miracles wrought by the power of God, is it not high time to wake out of this present sleep?

American Protestant.

A "Heady" Nation.

We have long looked with pain at the reckless, and practically atheistic course of the "Washington Union," the President's mouth-piece. The venerable, gray-haired man who conducts it, uses the following language in his paper of Saturday evening, Oct. 2:—

"Mexico now finds herself conquered and humbled past retrieval by the energy of our Government, and the valor of our arms, and yet assumes to reject with scorn, even while her strongholds are in our possession, and her capital wholly at our mercy, all the propositions of equitable and honorable peace which we have kept constantly open to her acceptance. Toward such an enemy our course is plain. The character of our war must change. It must be prosecuted with new ardor and with new power. Our enemy must be made to feel its burdens and its evils, more and more. She must bear the brunt of its expenses. The inhabitants of her towns must be laid under stringent contributions. Subsistence for our armies must be gathered from her country.—Since conciliation is spurned, the strong hand must be resorted to, to maintain our rights and our honor. Mexico must be made to feel that she now continues the war at her peril—at her peril of incurring all its evils and losses—at her peril of paying the penalty of its farther prosecution in terms of peace even less favorable to her pretensions than those which we have already offered. Meantime nothing must be wanting on our part to the most vigorous prosecution of the war. We must pour in new troops upon her, and demand and take from her people the means of subsisting and supporting them in the field."

This is the voice of a people who talk of their *rights*, as resting on their *swords*, as if there were no God, who commands his children to "support the weak,"—not crush them. The New York "Tribune," after quoting the above, justly comments thus:—

"Such is the language held by the President's organ with reference to our future operations in Mexico! While the bodies of three thousand of our own gallant countrymen are festering in ghastly death or writhing in horrible agony within sight of the Mexican Capital—while the shrieks of the crowds of Mexican women and children torn and mangled by our shells and shot yet rack the general ear—while it is even doubtful whether our gallant army is not enveloped in fearful perils and decimated by fresher conflicts—*The Union* sets up its wolfish howl for blood, and still more blood.—

Mexico refuses to cede to us a third of her entire territory, thinking we ought to be content with Texas, and an eighth of the balance; and on this sole ground of difference hostilities have been resumed, and thousands have already bit the dust. But the President's organ is still insatiate. It complains that we have been too lenient and merciful thus far toward Mexico, and indicates that new regiments must be raised, new loans made, new injuries inflicted. We must confiscate, plunder, ravage, burn, and waste, as well as kill. We must make Mexico pay the expenses of the war henceforth, (to the great relief of Secretary Walker.) In short, we have been at play thus far, and now must go to work and make the Mexicans dread, hate, abhor us. We must make ourselves widely abhorred in order to secure Justice and Peace—and this in the Nineteenth Century!

"Is it possible that the history of Bonaparte's operations in Spain is unknown to our rulers? That struggle commenced like this—in weakness, indecision, distraction, discomfiture, on the part of Spain, met by power, energy, unity, and victory—on that of Napoleon. But 'contributions,' 'retaliations,' &c., were after a time resorted to, so that Spain should feel the evils of war. The issue is written on the soil of Spain in the blood of Six Hundred Thousand Frenchmen. The Mexicans are in part of the same blood, with a country scarcely different in natural peculiarities and warlike resources. Shall we not heed the lesson?"

A Torrent of Burning Lava Poured into the Ocean.

When the torrent of fire precipitated itself into the ocean, the scene assumed a character of terrific and indescribable grandeur. The magnificence of destruction was never more perceptibly displayed than when these antagonistic elements met in deadly strife. The mightiest of earth's magazines of fire poured forth its burning billows to meet the mightiest of oceans. For two score miles it came, rolling, tumbling, swelling forward, an awful agent of death. Rocks melted like wax in its path; the very hills were lifted from their primeval beds, and sank beneath its tide, or were borne onward by its waves; the works of man were to it but as a scroll in the flames, nature shrivelled and trembled before the irresistible foe. Imagine Niagara's stream, above the brink of its falls, with its dashing, whirling, tossing, and eddying rapids, madly raging, and hurrying on to their plunge, instantaneously converted into fire, a gory hued river of fused minerals; the wrecks of created matter blazing and disappearing beneath its surface; volumes of hissing steam arising; smoke curling upwards from ten thousand vents, which gave utterance to as many deep toned mutterings, and sullen, confined, ominous clamorings, as if the spirits of fallen demons were struggling against their final doom; gases detonating and shrieking as they burst from their hot prison house; the heavens lurid with flame; the atmosphere dark, turgid, and oppressive, the horizon murky with vapors, and gleaming with the reflected contest; while cave and hollow, as the hot air swept along their heated walls, threw back the unearthly sounds in a myriad of prolonged echoes. Such was the scene, as the fiery cataract, leaping a precipice of fifty feet, poured its flood upon the ocean. The old line of coast, a mass of compact, indurated lava, whitened, cracked, and fell. The waters recoiled and sent forth a tempest of spray; they foamed and lashed around and over the melted rock; they boiled with the heat, and the roar of the conflicting agencies grew thicker and louder. The reports of the exploding gas were dis-

tinctly heard twenty-five miles distant. They were likened to the discharges of heavy artillery. Streaks of the intensest light glanced like lightning in all directions; the outskirts of the burning lava as it fell, cooled by the shock, was shivered into millions of fragments—and borne aloft by strong breezes, blowing toward the land, were scattered in scintillant showers far into the country. For three successive weeks the volcano disgorged an uninterrupted burning tide, with scarcely a diminution, into the ocean. On either side, for twenty miles, the sea became heated, and with such rapidity that, on the second day of the junction, fishes came on shore dead in great numbers at Keau, fifteen miles distant. Six weeks later, at the base of the hills, water continued scalding hot, and sent forth steam at every wash of the waves.

Jarves' Scenes in the Sandwich Isles.

Are the Planets Inhabited?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for the solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us even from the nearest of the planets is remembered, it can scarcely be a matter of surprise that the telescope affords no direct evidence of the question, whether the planets, like the earth, are inhabited globes. Yet, though it gives no direct answer to the inquiry, modern astronomy has collected together a mass of facts, connected by the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that solar system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion, that the planets are worlds, fulfilling in the economy of the universe the same functions, and created by the same Divine hand, for the same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that these orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons, that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest, there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign; there rain must fall; there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces; and thus proves the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances, its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years' labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and defined as that we possess of our own; in fact, the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact, in relation to this planet, remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in bold relief, has been ob-

served surrounding the visible pole.—This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us, incontestably, that the very geographical regions of Mars are fac similes of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. The fact is a most striking one in reference to the present question. If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analagous to those familiar to us, as the mountains and valleys of the terrestrial surfaces, Mars teaches us as emphatically that another among them is a world, filled with its rains, and snows, and clouds, and seasons, to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being.

Westminster Review.

Philosophical Facts.

The change of properties which takes place when chemical attraction acts, is not confined to metals, but is a general result in every case where different bodies are brought in o this state of combination or chemical union. Frequently we find that the properties of each body are totally changed, and the substances, from being energetic and violent in their nature, become inert and harmless, and *vice versa*. For instance, that useful and agreeable substance, culinary salt, which is not only harmless, but wholesome, and absolutely necessary to the well-being of man, is composed of two formidable ingredients, either of which taken into the stomach proves fatal to life; one of these is a metal, and the other an air—the former is called sodium, the latter chlorine. When presented to each other, the violence of their nature is manifested by their immediately bursting out into flame, and instantly they are both deprived of their virulence. Can anything be more striking than the change of properties in this case, and who could have supposed that culinary salt is composed of a metal united to an air? The medicine called Glauber's salt is another instance: it is composed of two caustic poisons of different kinds; one called oil of vitriol, and the other barilla, or soda. There are also two substances known to chemists which are disgustingly bitter liquids: one is called nitrate of silver, and the other hyposulphate of soda; when mixed they form a compound of considerable sweetness. But the atmosphere which we breathe is the most extraordinary of all instances; it must be surprising to those who are unacquainted with the fact, that atmospheric air, indispensable as it is to life, is composed of the same ingredients as that most violent and destructive liquid, called *aqua fortis*, or nitric acid. This powerful acid being made to act upon sugar, the sweetest of all things, produces a substance intensely bitter to the taste. Charcoal is, of all known substances, the most difficult to convert into vapor, so much so, indeed, that the conversion has never yet been decidedly effectual; it is also a very solid

substance; and diamond, which is nothing but chrystalized charcoal, is one of the hardest bodies in nature. Sulphur, in the solid state, is also a hard substance, and to hold it in vapor requires a high temperature. But when these two substances, carbon and sulphur, are made to combine, chemically, so as to form the substance called bisulphuret of carbon, their properties are strikingly changed. Instead of the compound being hard, it is a thin liquid, and it is not known to freeze or solidify at any degree of cold that can be produced. Instead of the compound being difficult to vaporize, it is of all liquids, one of the most evaporable. Charcoal is the blackest substance with which we are acquainted—sulphur is of a most lively yellow hue; but the compound is as colorless as water. A new smell and taste are acquired, and, in a word, there is not one point of resemblance with the component. These facts are strikingly illustrative of the change of properties which follows on the exertion of chemical attraction between the ultimate particles of bodies.

Donovan's Chemistry.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, NOVEMBER 20, 1847.

"The Advent Question."

OUR COURSE—"DANGER OF DIVISION"—THE "PROCESS" OF "EITHER PARTY," &c. &c.

No. II.

It is clear, then, that the object of the "Harbinger," and those who go on the same plan, is not the object of the "Herald." Theirs may be better than ours; but it is not ours. If it is a better plan, the evidence of it remains to be brought forward. If there has not been a satisfactory experiment made, let "one and all" assist in perpetuating that which is now going on, till they are satisfied. While the sails of that sheet are fully spread to receive every wind of doctrine, which "can reasonably be interpreted or viewed," by its "head," as being "embraced" in "the entire economy of grace," let all the "messages," and the whole circle of doctrines involved in "the apostasy," be presented, and according to his "best ability" he will "proclaim the truth, the whole truth, and nothing but the truth." That is not our work; and those who have it to be done, well know where to call. The assurance is given, that you will "be more and more strongly united in the blessed truths of the Bible." That certainly is a great work. Would to God it might be accomplished.

It may be asked, perhaps, if the "process" has been made known by which this most desirable work is to be accomplished? The most definite and authentic statement of it which has fallen under our notice, is contained in the "Harbinger" of Oct. 26, in an article which responds to the editor's motto, "Union for the truth," by which the writer was "induced to pen a few lines, to prevent the little flock from running into either of the baneful extremes of bitter wrangling and heated contention for the truth, or of silence and burying of talents for the sake of union." A noble motive, certainly. This plan of "union for the truth," assumes that all men are "constituted" so nearly alike, that the principal cause of disunion among those who profess to "love the truth, is two-fold, viz., 1. The reception of the doctrines of men as truth, because they are generally acknowledged to be such, without properly canvassing them, and testing them by the only proper standard—the word of God. 2. An underrating of the importance of holding the truth in purity, un-mixed with error. But for these two things," he adds, "I am bold to assert, and ready to

prove from the Scriptures, that there would be but 'one faith' among those who desire to know the truth." All true, undoubtedly: if men were not sinners—they would not be sinners. It is one thing to show the cause of disunion, another to point out the true remedy, and still another to make it work. If the apostles could have been made acquainted with these causes of disunion, and that would have prevented it, how much trouble it would have saved them. The false apostles, Jezebels, Baalamites, Nicolaitanes, &c., would have been as harmless as charmed serpents.

Assuming that "all men possess the same phenological organs, and that consequently the quality of the minds of all men is very nearly or quite the same; and that every man, divested of prejudice, will understand a plain sentence alike;" after pointing out the "class" of men the Scriptures were given to instruct—"babes, little children"—he proceeds:—"Does any one ask how shall we be thus united? I answer, simply by believing God. It is the simplest and easiest process imaginable." We have also a specimen of the working of the "process" on the doctrines on which we differ, out of a wrong view of which, it is said, "arises the divisions and contentions among us." We will give it at length:—

"In regard to the doctrines about which we differ: when it is said, 'The dead know not anything'—The dead cannot praise thee—There is no knowledge or device in the grave whither thou goest—Man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish—Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep!—or—'The soul that sinneth, it shall die—The wages of sin is death—The wicked shall not see life—Shall not have life—Shall utterly perish—Shall be destroyed—Shall cease from the land of the living—Shall consume; into smoke shall they consume away—The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—Shall be ashes under the feet of the redeemed—They shall be as nothing; and they that strive with thee shall perish—Thou shalt seek them and shall not find them, even them that contended with thee—They that were against thee shall be as nothing, and as a thing of nought—They shall become as though they had not been—Thou shalt diligently consider their place and it shall not be; and such other plain literal expressions, believe them. 'But,' says an objector, 'this means'—Stop, objector. There is where you get your fables and doctrines of men. No matter if millions say God means the reverse of what he says, that ought not to affect us who profess to believe God. 'Let God be true and every man a liar.' This would completely remedy the evil."

Yes. No doubt this would make us "perfectly united;" whether it would be "in the truth" or not, is another question. But his next paragraph spoils the "process:" "These shall go away into everlasting punishment," means "that the wicked shall be punished with everlasting extinction of life." Still farther, of the "three meanings" of which he says the answer of Christ to the prayer of the thief on the cross "may have," he gives us what he "understands to be the meaning." And in the text quoted by Peter, to prove that Christ's "soul was not left in hell, (*hades*), neither his flesh did see corruption," he understands "his soul" to mean "he." This is the way "doctrines" are to be "thoroughly tested by the only proper standard," in order to get "the truth, the whole truth, and nothing but the truth."—You have only to let the process-maker hold the glass for you, and tell you where to look, and it will be the "simplest and easiest process imaginable" for you to see eye to eye with him. How wonderfully "some of the brethren might be benefited by and be thankful for a few feeble hints."

With all the reasons brethren have had to "fear" that we are "imitating the sects," we have never seen or "hinted" at the necessity for any such Procrustean bedstead as this "process" for making brethren "perfectly united." That we "are to believe God," we have always contended; and also that "he means what he says," in the "Scrip-

tures given by inspiration of God." But we remember that an apostle has said, in telling us how we are to "take heed" to the "sure word," to "know this first, that no prophecy of the Scripture is of any private interpretation:"—literally, "of its own untying," not self-interpreted; and that "the false teachers, who should be among us," as the false prophets were among the people of old, would bring in their damnable heresies "*privily*"—they would assume that the mind of the Spirit is to be ascertained on a subject by taking half, or less than half, its testimony on that subject; and perhaps take that for his testimony that never was spoken by him. God has made us acquainted with the mode by which we are to ascertain what he "means," when he speaks. There is such a thing as "rightly dividing the word of truth"—such a thing as "searching and inquiring diligently what the Spirit of Christ signifies"—such a thing as "comparing Scripture with Scripture." And for the purpose of doing this intelligently and safely, we have known brethren to make use of very good rules, to this effect:—

"To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error."

"To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again."

This is the apostolic "process;" this is ours. But has this ever been used by those who propose to work the new "process" for "one and all," according to their "best ability"?

We are to remember, too, that in inquiring what the Spirit signifies, and in dividing the word, there are some things in "that precious book" that were not spoken "by inspiration of God," or "given by" it, to be believed as truth, on the point to which they refer. The experience and errors of men while in their sins, recorded and confessed after conversion, are not to be received as Christian experience, and Christian faith. What may be said by the servants of God in their haste, when in doubt that they have the Spirit of God, or under the buffetings of Satan, so that life becomes a burden to them, may not be the mind of the Spirit on what they thus speak of. Still further. In what the Spirit has said, there are such things as figures as well as literal statements of truth, in which the figures and terms used may have more than one signification. Sentences and terms may also be used in an absolute, or only in a general sense.

Suppose now we should look, for an example, at one of the portions cited in the above illustration of the "process" for obtaining "union and truth." Does this process bring "the only proper standard," to bear "properly" on the "doctrines" to which the portions are supposed to refer, so as to get "the truth, the whole truth, and nothing but the truth?" The first portion is a detached sentence of Eccles. 9:5; a book that makes no claim to being written by inspiration of God, for the purpose of asserting true "doctrines," though it is doubtless "given" for "instruction," by presenting a true record of the experience and errors of Solomon during the "days of his vanity," and perhaps of his conversion. There is not a "thus saith the Lord" in the whole book. Viewing it in this light, there would be about as much propriety in adopting this book as an expression of Christian faith, as there would be in making some parts of the 7th chapter of Romans a statement of Paul's Christian experience; or the 73d Psalm, which records David's cogitations when his "steps had well nigh slipped," and he had become so "foolish and ignorant," that he "was as a beast before" God, as his "doctrines" when he spake as "a prophet."

The experience and views of Solomon, while a deist, when he "said in his heart," "there is no remembrance of the wise more than of the fool forever" (2:15, 16)—that "man hath no pre-eminence above a beast" (3:18-22)—when he seems not to have had a thought of any "portion" beyond "the grave," (9:9, 10,) these are not our experience, or our views. Nor do they agree with the "practice" of our brethren, who so inconsiderately adopt them. But admitting Solomon did speak "by inspiration of God" in this case, does it teach that death is "the utter extinction of all being," so that there is nothing of a man to be in any state, conscious or unconscious, asleep or awake—the only assumption as to what God "means," on the state of the dead, which has caused any difficulty among Adventists?

The whole verse together contains as perfect an antithesis as words could be made to express—a mode of speech which it is "the easiest thing imaginable" to understand, as to the scope of the writer's meaning, and the most difficult to pervert. Look at the two parts of this antithesis: "For the living know that they shall die: but the dead know not anything."—One part is an exact opposite parallel to the other part. If one part is to be understood in the absolute sense, the other must be so understood.—If one part of the text, the dead know not anything, "means" that all the dead are incapable of knowing anything—all the dead while under the power of death—the spirit that returns to God as well as the dust that returns to dust, then the other part of the text "means," that all the living, while men live on the earth, must "know that they shall die." Now we have only to ask, Can any one suppose this to be "the truth, and nothing but the truth," when he has "properly" brought the supposition to "the only true standard"? Does the word of God make no exception to the general truth, "the living know that they shall die"? Do all our brethren "*know* they shall die"? If not, the text cannot be understood in the absolute sense. It has been, and still is, a general, but not absolute and universal truth, that the living know that they shall die. So it may be a general truth, that the dead know not anything; but it does not follow that there are no exceptions to this general "state of the dead." The word of God abundantly teaches us there are. Much less are we to suppose that "the spirit of man," which the Lord God "formed within him," and which constituted him "a living soul," ceases to exist, when the man, as a living soul, ceases to be. Such a "process" for obtaining "union," and for coming to a knowledge of the truth, must expose those who adopt it to the belief of anything "but the truth," even while they fancy that above all men they "believe God." Now it is only by assuming that this detached portion is to be understood in the absolute sense, that it can be made to render any support to the "doctrine," that the dead have experienced such an "utter extinction of all being," as to be incapable of knowing any thing. The doctrine can be got out of that text only by a "process" like that said to have been discovered by Elias Smith, for getting cider out of cotton wool, viz., by first putting the cider into it.

If brethren expect us to agree with them "on all the doctrines" of the Bible, they must adopt a different process in their "investigations." In the use of this we should be "ever learning, and never able to come to the knowledge of the truth." And if by any process we ever should be brought to agree with them, on the doctrines in question, we shall not obtrude the investigation of them into publications and places devoted to other questions. Though what we say here is not designed to bear on the doctrines involved, but

only on the manner of the investigation; and we "thought perhaps some of the brethren might be benefitted, and be thankful for a few feeble hints." If the portions cited were all duly considered, it would be seen that they are as "privily" interpreted as the first.

This is not the "process" by which we came to a knowledge of the truth on the Advent doctrine. And "if we are to understand" brethren to assert that they were convinced of its truth by such a process, we do not marvel that they speak as they do of what we "call the Advent question," or that they should cherish the "fears" they do of their "dear brethren." It would be perfectly natural, perfectly characteristic. If they can substitute such a "process" for that which God has pointed out, in order to the proper investigation of his word, how could we expect them to treat our words in a better manner? It is enough for the servant to be as his master. We have not so learned Christ in this particular. And when we hear it claimed, that this is the process which has been adopted in investigating the Advent question, we consider it as high an insult as was ever cast upon its defenders. We repel the scandal, as worthy only of the enemies, not merely of the Advent question, but of the whole Bible. For such ones to talk of division as a future thing is a mockery of all language. Why, it already exists. It has always existed; and the sooner its form becomes defined and understood, the better we shall like it. Of all the enemies we have had to encounter, none have been so afflicting and fatal as those which have come upon us and the cause from this class of pretended brethren. It is not any particular question, doctrine, or opinion, that causes the trouble. One question, doctrine, or opinion, good or bad, true or false, is the same with them as another. All the difference of opinion which now exists has existed for years, but that difference, on the questions now brought forward as the pretended cause of alienation, never produced the mischief that has been going on for some months past. It is not the difference, but the manner of contending about that difference. We know many of our brethren, who differ from us on these questions, are sick at heart of the course pursued by the ones who promote this spirit of contention, because of their unfortunate manner, not to give it a harder "name," in contending for their views. One of them said to us the other day, that he was "sorry his side had been discussed by so many who were not competent to discuss it; but then," said he, "those who are competent are too wise to bring it forward at this time for discussion." Now, although these brethren differ from us, they are among the truest friends of the Advent cause, as it has been sustained, as it now is, and as they desire it may be. But they see that the same elements are at work on these questions, that have always done the same work of mischief, as far as they were able, on many other questions that have come up. And they do not like contention so well as to use their opinions only for that purpose. They do not desire "our Advent offices and editors" to give the time and place which belong to "the Advent question," to other questions; and then attempt to make brethren believe, that those who give that question the time and place which belong to it are "mistaken" in so doing. They do not think it is exactly fair for one brother to request the insertion of an extract of some work, say of Josephus, in an Advent paper, and for another, in sympathy with the one who made the request, to get up a war of holy indignation, that excites his "whole being" to its highest capacity, against that paper for preferring "Josephus to Jesus, and Plato to Paul." They do not think it the most honorable to their side of the question, for brethren to send articles for publication, with a request

to have them remarked upon, and for other brethren, on the same side of the question with those who sent the articles, to order their papers to be stopped, because the remarks did not agree with their views. They are not fully satisfied that brethren who are so excessively scrupulous and zealous for "the truth," though they may put forth their "best abilities," possess that amount of "knowledge," with their "zeal," that a man needs, to know what he is about. And when they see brethren at one time filled with apprehension, lest the adoption of the unscriptural word, "Advent," or "Adventist," as the designation of those who take a special interest in the Bible event to which the word refers, are "imitating the sects," and at another time sending out an "Advent" paper, in which the "definition of the Advent question" is confounded with what it "embraces," and what it "embraces" is contended for as the "definition," "to be justified by the word of the Lord," and that will carry one and all clear of "the sects;" at one time full of zeal against the "Advocate" as a dangerous agent in the field, and at another time joining heart and hand with it, defending it against what they insinuate the "Advent Herald" reported about "the conductors and friends of the 'Advocate,'" which the "Herald" never did report about them, and stating that what the "Herald" did "report proved to be incorrect," which was not "incorrect;"—when they see such vacillation, they feel grieved, and see that there is some room for doubt whether they will work the "process" to produce the promised result.

These brethren, though they do not agree with us on all questions, do not like to see old friends treated like enemies, merely for the sake of a fight, or even a victory, as they see and know that such treatment is made to appear plausible only by juggling a false conclusion out of a false assumption; that an affected horror of spiritualism, popery, paganism, and the devil, is exhibited in the most affecting forms, apparently to cover, with the most damning odium, the position of "dear brethren" who may give as good a reason from the Bible for their opinion, on any point the Advent question embraces, as those who thus appear to seek their injury.

TO OUR BRITISH SUBSCRIBERS.—In retaliation for the extra charge imposed on the American steamer Washington's letters by the British Government, the Post Master General has given notice, that after the 16th of the present month, no mail matter destined for the British possessions on this Continent will be allowed to leave the United States until United States postage has been previously paid. We shall, therefore, until some arrangement is made between the two governments, be subjected to the expense of 1 1-2 cents postage on each paper that we send to our subscribers in Canada, New Brunswick, and Nova Scotia. As this will be a heavy weekly tax, we shall be under the necessity of discontinuing to those from whom we have not heard for a long time in those provinces, and who are in arrears. We have sixty-nine subscribers there who owe for the last volume, fifty-five of whom owe for several volumes. If any of this last number do not receive the "Herald" after this, they will understand the reason: and if they wish for its continuance, they will please inform us.

TO CORRESPONDENTS.—Artemas.—Your argument making JAMES K. POLK the beast of Revelation, whose number is 666, is ingenious, but not conclusive. There are scores of names, the letters of which, like his, will make that number. The New York "Evangelist" showed some years ago that the letters in the words "Captain Miller" would form that number. And we have a letter in our possession from Mr. Miller, in which he shows that the united letters in our own name will form the same result. The name of Napoleon Buonaparte, and that of several other great men, produce a like result. There are many who might aspire to the seat of the beast, as far as the letters in their name are concerned.

Summary.

Volcanic Eruption.—The "Mountain Eagle" states that great excitement and alarm prevails among the inhabitants of Walker and Dade counties, Ga., produced by a burning volcano which is said to have burst out from the high peaks of the Look Out Mountain, at a place called the "Narrows," on the 19th ult. Some of the inhabitants, it is stated, had removed from the neighborhood.

The "Journal" relates an unsuccessful attempt to rob a gentleman in Roxbury, Mass. In the evening a woman accosted him, on the turnpike near the rail-road, and asked him for money; and upon his refusing she stepped back, and he discovered a chain noose on the ground around his feet. He sprang out of it and ran, and thinks he heard the chain pulled against the fence by the woman's accomplices behind it, and has no doubt that they intended to pull him through the fence, and then gag and rob him.

Reuben Sawyer, chairman of the selectmen of Sterling, Mass., hung himself on Saturday, after having taken an ounce of laudanum. He was a man of talents, and leaves a wife, without children. He was 40 years of age, and is supposed, from letters about his person, to have been in embarrassed circumstances.

Miss Welsh, a young lady, fell off the highest point of St. Vincent rocks, at Bristol, Eng., 300 feet; every bone in her body was broken.

In Cleveland, O., Alexander Collahan's house, near the lake, was turned over and all the furniture broken by a land slide; the family left it the day before.

At Niagara Falls, one of the bears in Mr. Barnett's museum killed a boy, and almost killed Mr. Barnett himself, before he could be rescued.

The ship Lord Ashburton, which left Liverpool on the 13th of September, arrived at Grosse Isle, below Quebec, on the 4th inst., having lost on her passage one hundred and seven of her passengers by fever and dysentery, with a large number still on the sick list.

On letting off a blast on one of the sections of the R. H. rail-road above Peekskill, a large stone, weighing a 1000 lbs., flew into the air, and in its descent, passed through the roof of a shanty, just as its occupants were sitting down to dinner, striking in the middle of the table, smashing the dishes, and breaking a man's leg in two places.

In the middle ages, in France, a person convicted of being a calumniator was condemned to place himself on all fours, and bark like a dog, for a quarter of an hour. If this custom were adopted at the present day, there would be some barking.

J. W. Newhall's store, Saugus, was broken into on Saturday night, and robbed of five hundred pairs of shoes.

In Springfield, G. W. Powers, a teamster, had his skull fractured by the kick of a horse in the forehead, but may recover.

On the Utica and Schenectady Rail-road some wretch placed parcels of gunpowder on the track, with percussion caps; the explosion, instead of throwing off the train, as intended, only set fire to the wooden casing of the boiler, which was destroyed.

In Cambridge, Md., Denwood, a negro, has been sentenced to be hung for murder.

Among the ruins of a barn burnt in Canton, Mass., a few days since, were found the bones of a man and a pipe.

Mrs. Regan, an immigrant, and a little daughter of Mr. Timson, were terribly and fatally mangled in the machinery of a mill at Whitehall.

The Providence "Journal" says:—"The balance wheel attached to the engine at the Rolling Mill broke yesterday afternoon, and a heavy piece of iron struck one of the workmen, Daniel McCarthy, and killed him instantly; he left a wife and two children.

There were admitted to Deer Island hospital for week ending Nov. 10th, 29 patients, died, 8, discharged, 64, remain, 314; admitted in all 1879.

Mrs. Israel Parshall was burnt to death, in Cherry Valley, N. Y., by her dress taking fire.

A large quantity of counterfeit coin, &c., has been discovered at Cincinnati, which are so well

executed as to elude detection, unless great care is taken in the examination.

The wife of J. H. Titus, of Jackson, Mich., was lost from a steamer on Lake Erie in the night, supposed to have walked overboard while delirious.

The church at the village of Piscataway, N. J., was consumed by fire on Saturday evening last.

The Cherokee "Advocate" says, all the papers relating to cases appealed from the circuit courts to the superior court of the Nation, have been stolen from the court house in the night.

The tavern and barn of widow John C. Hinds, at Antwerp, N. Y., was burnt in the night, with two horses and a shoe shop.

A destructive fire took place at Topsham, Me., about 2 o'clock on Saturday morning, destroying a large quantity of lumber, two saw mills, one clapboard and lath machine, and a part of the Androscoggin bridge, with the toll house. Loss, from \$12,000 to \$15,000.

About 11 o'clock on Saturday night a fire broke out in A. Howard's ribbon store, No. 5 Hanover street, and was not extinguished until the stock had been considerably injured.

Mr. E. T. Towle, machinist, was struck by an iron bar on the head near the temple, at the North Malden rail-road depot, on Friday morning, and although the contusion was slight, he died in the evening from the wound. It was received while changing the engines on the switch. He leaves a wife and three children at Great Falls, N. H.

We learn from the Pottsville "Journal," that on Thursday last an explosion of carbonic acid gas occurred in the mines of Messrs. Mann and Williams, by which Wm. Beadle and Jas. Murray were killed.

The Secretary of the Treasury has instructed the Collector of New York, the New York "Sun" says, to reduce Custom House expenses at least ten per cent. This will effect an important saving for the government—about \$100,000 per annum.

The first striking clock was made in Arabia, where the arithmetical figures were invented, and the first Encyclopedia prepared.

A journalist has discovered that, all things considered, railways are very slow, and behind the age. He says, that when travelling he blushes to think the message on telegraph flies like lightning, while he is lazily creeping on at only thirty or forty miles an hour.

There has been a storm and freshet in Indiana, on the White Water River, doing much damage to the White Water Canal. The destruction of property was immense. A large number of hogs were drowned.

A New Orleans house has seized the English ship Royal Saxon, from Londonderry, at Philadelphia, for \$20,000, a debt against the English owners, who have failed.

Mr. Daniel Sawyer, a worthy farmer, aged 66 years, was run over by his oxen and killed in Bolton, on the 4th.

Advices from Louisiana speak of continued fine weather for the sugar crop, which would be abundant.

In Cuba, at last accounts, the weather had been very favorable, and, the hurricane season being passed, a very large crop was expected. New sugar would be in the market early in December.

The lake imports of breadstuffs at Buffalo for the first week in August, show a large increase, as compared with the corresponding week last year.

The girl who killed and burned her step-mother has been tried at Pittsburg, and a verdict rendered of not guilty, she being considered of weak intellect, in consequence of disease.

An officer writing from the city of Mexico, says: "I believe the war has just begun, and will not terminate with this generation."

Serious difficulties have arisen between Peru and Bolivia. The government of the latter charges that the citizens of the former have attempted to produce a revolution in Bolivia. Both have called extra sessions of Congress.

Madame Restell has been found guilty in New York of a *midemeanor*, not manslaughter, for which she was indicted. The punishment of her offence is imprisonment for one year!!!

Correspondence.

A Sermon.

By N. N. WHITING, delivered in the Big Tent at New York, Friday morning, Oct. 1st, 1847.

Text—Jam. 5:7—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Among other striking facts that showed the ruin that came upon our natures in consequence of sin, the speaker remarked, was this one—the peculiar nature of the moral discipline under which God placed his people here on earth. Man had fallen, in consequence of his transgressions against his Heavenly Father, had broken the communion he once had with Him, and became a creature of earth, with earthly hopes and objects before his mind. Now, in his recovery, God had not only sent his Son to bear our sins in his body on the tree, became manifest himself in the flesh, died, and ascended, bringing life and immortality to light; but he operated on the hearts of those whom he saved,—a change which made them truly new creatures in Christ Jesus. Henceforth, when light broke into the soul, new desires were created, new feelings sprang forth, and the emancipated sinner felt that he belonged to a new and better world. Said Christ to his apostles, "They are not of this world, even as I am not of this world." Old things have passed away, and all things have become new unto him. The sinner was an inhabitant of another, a better country—had another home, other kindred and brethren, when he had gone over to the Lord's side.

The believer was then placed under a discipline, just as was the soldier. It was not enough that the soldier should leave his country and bear arms, but he must use them, and in the conflict of fighting he learned his profession. So with God's children: they had all to fight the good fight of faith on earth. They must "walk by faith, not by sight."

But while an impenitent sinner, he could not feel his Creator touching as it were the heart-springs of action. He might admire the spirit of kindness and love that pervaded all Christ's labors. But when Christ came and healed the eye of the blind, causing him to see in a new spiritual sense the loveliness of God's character and attributes, when he looked at spiritual things in this light, they appeared as realities to his soul. This new sense was faith. The man that had that faith wrought in him by the Divine Spirit, would realize the truth of all God had said and done. God's map, or panorama, of a better state, would be unfolded to his vision; and in proportion as faith was large, so would these things appear realities to him.

From these views of the subject, we were able to account for the fact, that he had such a love for Jesus Christ. When a man saw Christ with an eye of faith, it was as the Sun of this world. He saw the Be-all and End-all of the world, had a peculiar love for him, and in proportion to the strength of his faith, he saw Christ.

God had placed man under the moral discipline of faith, to be trained on this hard field of our earth, and as a good soldier to enter the contest, and continue to do good service to the end.

"Be patient therefore, brethren, unto the coming of the Lord." It was obvious enough to him, Mr. W., that the ancient church laid very great stress upon the truth of the coming of the Lord. It was no sunshine campaign that the apostles and holy men of old had fought; there were storms and darkness around them continually. They had to stand with the shield of faith, not against the prejudices of certain sects, but against a banded world. The inner eye of the mind was opened, and they saw so clearly the better country in store for them, that they lost sight of all other objects that encompassed and beset them—Such was the strength of their faith, that they once made an arithmetical estimate as to the dimensions and weight of all the afflictions that pressed upon them. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This, continued the speaker, was the result of the calculation. Persecutions, scourging, chains, and death, they termed light afflictions; the period of endurance they termed but for a

moment. But there were evident seasons when they felt as men under their sufferings. There was no want of tenderness in Saul of Tarsus when he bade his countrymen adieu; he must have felt the bitterness of parting with faithful, long tried friends as much as any one. And when a father, or brother, or relative, took the sword against them, they must have felt as men ordinarily feel under such circumstances.

We would find, continued the speaker, on examining the Bible history of the church in its purest age, that there was an impatience manifested for the coming of the Lord. This might be thought a strange assertion to his (Mr. W.'s) hearers, especially when at the present time, instead of an impatience being manifested for his coming, there was an evident unwillingness to even hear about it. The apostle Peter, in his second epistle, in replying to the question of the scoffers, "Where is the promise of his coming?" observed, that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Why, he, Mr. W., would ask, did the apostle make the remark, if it had not been that the church was longing and looking with eagerness for their redemption, and deliverance from their conflict with the world, that they might enter into the rest of the saints, and wear the crown of righteousness?

Saul had something of this feeling, when he remarked that he had a desire to depart and be present with the Lord. It was so with Moses, when leading the Israelites through the wilderness; but he waited patiently the will of the Lord for forty years. That long and weary pilgrimage was a trial of Moses's faith. Thus it was that the faith of the holy men of old was disciplined.

The amount of moral discipline a man needed to fit him for glory, the speaker said he did not know. Man was like a child in pupillage, placed under the control of his parents: as soon as it began to read and understand, it would fancy it had the judgment of a man, and to question whether it did not know as much as its father. So with God's children: they thought they knew sometimes more than the Lord did, and that in such and such matters God should take the course they had marked out. This was a common trait in our mortal nature. The meek and quiet spirit of the little child was the spirit of true Christianity; "for except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." After a man's conversion, there was a process necessary to make him more and more humble, to make him see his own sinfulness, and assist him towards the point to which Christ came, when he said, "Not my will, but thine, be done."

Waiting patiently was consonant with the highest degree of activity. Rom. 2:7—"To them who by patient continuance in well-doing, seek for glory, and honor, and immortality: eternal life." Persevering in doing what was right was in truth Christianity.—Analogous to that position, he might suppose that the commander now waging war on the borders of this country was spoken to by one of his soldiers, who complains of the hardship and danger to which he is exposed, and desires that he may get away from the camp. What would the commander say? Why, soldier, you must have patience till your government makes peace. What would be understood by this answer? Why, that he must fight on. That was perseverance in what the military man termed well-doing. So the Christian soldier was to persevere in fighting the good fight of faith, and thus be trained for glory and immortality, and made fit to meet his Lord.

What were the particular items that made up this discipline? he, Mr. W., would next inquire. We were not permitted to select our trials, no more than was the soldier permitted to select the road on which to travel, or the number of his enemies to encounter. God would not suffer his children, we were told, to be tempted above that they were able to bear. We could not know our particular trials, but it was enough to know, that when they came his grace was sufficient for us. It was thus with Abraham: he left his own country, and went forth into a strange land; nor did God tell him what difficulties he would have to encounter. He went forth by faith, trusting in God. And we were to pray for a fervent faith, that we might walk worthy of the profession whereunto we were called, and overcome the world; "for this was the victory that overcame the world, even our faith." In proportion as our faith was weak, so would our diffi-

culties increase, and grow formidable and discouraging. We should throw our burdens on the Lord, and rely and trust on him;—just as if we were travelling with a heavy, wearisome burden on our shoulders, and a giant should come along and say, "Here, give me this, you are not able to carry it." We were to roll our burdens on the Lord. The great difficulty was, however, that we thought we knew how to carry them better than he could. When we were weak, then were we strong. If we felt our own weakness and insufficiency, then was the very time the Lord would take our burden in his arms, and carry it.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman sowed his seed, enclosed it carefully in the earth one day, but did he expect to reap its fruits the next day, or in a week? No. The price of labor was not to be received at the moment the labor was performed. We were to wait till it received the early and latter rain, before we came home with our sheaves shouting.

We were also to be firm minded. One great difficulty that hindered us from making progress in religion, was the want of firmness of mind. The firmness of mind in the Christian was not the firmness of nerve manifested in the world, but it was a steady reliance upon God.

To some of the assembly, who had been waiting patiently for the coming of the Lord during the last three or four years, it would seem as though they had lived a century, and had endured a vast amount of suffering and trial. But he would have any who thought in this wise, to look back at the holy prophets, and men of old, and see how long some of them endured. Three score and ten years' afflictions they suffered, laboring in an unfriendly world. If we had any standard of piety, he, Mr. W., said, let us have the ancient standard, not the modern one, as generally set up, of measuring ourselves by ourselves. If this was not enough, see what our Lord suffered.—The disciple should not be above his Lord.

There was another consideration. Christ had not made his great arrangement for salvation, and for his coming in great glory, merely for the sake of his elect. He had taken a wider and more consistent view of the subject. There was not another place where sin could be forgiven, and God was long-suffering to us-ward, not willing that any should perish.—In all reason we ought to bear the heat and burden of the day, in order that souls might be converted to Jesus Christ, and be made mete for immortality and eternal life. We should look not on our own burdens, but on the multitudes around us that were without God and hope in the world. We were to keep in stant in prayer, and pray much for dying sinners around us. If we loved souls, we would not become impatient, but seek to increase the number of Christ's future household. The spirit of selfishness required a great deal of watchfulness. It was very natural for men to make themselves the centre of their hopes, and bring all other things into subordination to them. We should be guarded on this point. "Charity seeketh not her own." The apostles and prophets had endured all manner of suffering, that sinners might be saved. Such was the spirit of Christ—such should be our spirit.

"Be patient therefore, brethren, unto the coming of the Lord." The settled fact was he would come. He would appear the second time without sin unto salvation; and that time would come soon enough. The wicked would fall soon enough under the Divine displeasure.

In conclusion, Mr. W. desired that God in his mercy might enable them all to exercise this patience, to walk by faith and not by sight, so that they might go steadily forward, relying on their Heavenly Father faithfully, and obeying his blessed commands.

Letter from Bro. E. Galusha.

[The following letter was written to Bro. J. Cole, of Salisbury, N. Y., with permission to send it for publication.]

Dear Bro. Cole:—My health is good, never better; and my views of all the essential doctrines of the Second Advent of our blessed Lord unchanged, and unabated. I still firmly believe the only return of the Jews (except individual conversion, which Paul calls engraving) will be when God "opens their graves, and brings them into their own land, and makes David [Christ] king over them," as taught in Ezek. 37th,—that the millennium will commence at the personal appearing of Christ, when the pious dead will all be raised,

and the living saints changed,—that all the proud and the wicked will be destroyed by fire, the earth and the elements thereof melt down, and the heavens be wrapped together as a scroll, and all things made new,—that the kingdom of Christ and inheritance of the saints will be the earth renewed, which they will possess for ever and ever. I still believe that Christ is at the door, that the signs of his coming have appeared, that we have the right interpretation of the prophetic numbers, and the only indefiniteness as to the time of the coming of our Lord consists in the imperfection of human chronology. I know of no important prophetic event for which we should look before the sounding of the third woe [seventh trumpet], when the kingdoms of this world will become the kingdoms of our Lord.

You say a certain minister in conversation agrees with you on several points, but is cautious about advocating them in public. That is one of the principal causes of hindering the progress of the Advent cause. Not only do many ministers who are convinced of the truth of the doctrine avoid preaching it, but I fear some of them even oppose it, for popularity's sake. They dare not deviate from the established creed of the denomination, lest their good name, or their fine prospects, should be effected thereby. Some who once acknowledged the truth, and preached it, when they found it unpopular, soon became bitter opposers, and thus seemed to atone for the sin of preaching what they believed to be the truth of God's word, by abusing those who continued faithful to their own convictions at the peril of their reputations. I sigh over the sad deterioration of the ministry. Its bold independence is gone, I fear. There are few who would become martyrs sooner than deny the faith.—I sympathize with those who stand alone in defence of the glorious doctrine of the kingdom. But it is far better to stand alone, upon the imperishable pillar of truth, than with a multitude, on the sinking quick-sands of error; for Jehovah is the God of truth, and he will vindicate it, and sustain all those who adhere to it.

The church in Perry did not drop my name from their record because of the doctrine which I preach, but because they were misled by the press, and supposed I had renounced them and the denomination; and on learning their mistake, they rescinded their vote, and published the facts in the "Baptist Register." I hold my standing with them with their full knowledge of all my sentiments, and my open and public indication of them. Indeed, most of the church agree with me. I have preached a dozen Advent sermons to them, and they appear always glad to hear me.

I am glad to hear from you, that there is a prospect of your church's coming to take action against slavery. It is astonishing that so many of the churches of our denomination can, by silence and inaction, virtually aid the horribly wicked system of slavery, which John Wesley justly called the "sum of all villany," and "the vilest that the sun ever saw." But the cause is very palpable—an idolatrous regard for the popularity of the denomination, and a greater love of peace than purity.

As to whether it is consistent for a church to attend to the Lord's Supper, admitting there be a few who are lamenting the low state of the church, I can only say, that it is inconsistent; but they should cease doing that which is wrong rather than that which is right, to restore consistency. The few ought not to be deprived of their privilege on account of the many. As every one must stand or fall to his own Master, let those who are faithful partake of the feast, warning all the delinquents faithfully, and then if the unworthy partake, they must settle it with the Master. If you faithfully reprove and exhort your erring brethren, and give them to understand that you have no fellowship with their wrongs, and cannot endorse their defective character, I doubt whether your good, or theirs, or the cause, would be promoted by your leaving the church or communion. They who partake "unworthily, will eat and drink condemnation to themselves;" and you having rebuked them, and not suffered sin upon them, i. e., not having approved, or winked at it, will be clear.

May God strengthen, comfort, and guide you to the end. Yours truly, in "the blessed hope,"
ELON GALUSHA.
Lockport (N. Y.), Oct. 25th, 1847.

QUERY.—Christ is "the way, the truth, and the life," so that no man can come unto the Father but by him; and "the way is so straight, and the gate [Christ is also the door] is so narrow, that few only find it"—how can all of any one age be converted? "OLD PATES."

LETTER FROM BRO. J. P. WEETHEE.

Dear Bro. Himes:—I purposed writing to you long since; but many circumstances have caused a delay to the present time. This extensive field, in which you formerly took so deep an interest, has changed materially in its character. Many who once stood firm, and held a prominent position in the Advent cause, have become weary and retired. Changes are still taking place. Yet we are not disheartened; nor are we disposed to lay down the weapons of our warfare, while so many dangers are impending, and so much remains to be done. Enduring to the end will alone be rewarded.

The Tabernacle, which was erected in 1844, was lost in the summer of 1846. The conditions of the ground rent were too severe for the diminished and discouraged congregation. The owner of the lot, taking advantage of the conditions of the lease, became the possessor of the building for a trifle—a mere song. From that time our congregation was a wanderer, up to the spring of 1847. During that space of time, some old, and as we supposed, unflinching Adventists, withdrew from us. . . . We have lost nearly all our men of property, and the cause is now mostly supported by the poor, and those in moderate circumstances. Our congregation is, perhaps, too lowly for some. Last spring we erected a very comfortable church edifice; and since the last Sabbath in May, we have had a quiet and convenient place of worship, with an increasing audience. While some are stepping out, others are coming in; and on the whole, I think the cause is on the advance.

In June last, I visited the region of my former labors, and was much pleased with the progress which is there being made. Bro. Butt is laboring with them with great success, and is much esteemed. We still have friends to the cause in Hamilton, and beyond there. We visit them occasionally, and are much delighted with their spirit. My time is closely occupied in the city. We have meetings twice in the week, and three times on the Sabbath. We have, likewise, a small Sabbath-school. I hope you will still remember us in your prayers, and in your labors of love. E. Jacobs has left us a very unpleasant position in this city; yet the Lord hath hitherto sustained us.

The "Herald" still brings us good news—many occasions for gratitude to God for his goodness and mercy. I see you still have trials; yet the Lord will finally deliver you. Go on, in the noble cause. The signs are certainly such as are calculated to fix our attention upon coming events—the advent of Christ, and the fall of all his enemies.

I have been an attentive reader of the opinions of my brethren since 1842. I have refrained from burthening your paper with my thoughts on the subjects of the Advent. Up to the present time, I have not written any article on the prominent doctrines of our hope. If it be thought advisable, I will send you a series of articles on the history of the seven-headed and ten-horned beast and his rider, together with all their connections. In those articles I design to show—1st. What power is symbolized by the seven-headed and ten-horned beast. 2d. The seven heads. 3d. The ten horns. 4th. The little horn. 5th. The two-horned beast. 6th. The image of the beast. 7th. His rider. 8th. The false prophet—the judgments of each power. I shall introduce the inquiry, whether a *wild beast*, or the horns of a wild beast, ever symbolized an ecclesiastical body? And whether, since A. D. 800, the German empire is not the beast on which the harlot rides to the judgment? And whether that imperial body is not the beast which Daniel sees slain, and his body destroyed and given to the burning flame. And whether the present signs in Europe do not point us to such an issue. These subjects I wish to present for an open and candid investigation—binding on no person my views, but soliciting information from all. I have been looking at these subjects for nearly a year, and would now, with your permission, present them to the public. You will please let me know through the "Herald." Yours in the blessed hope.

J. P. WEETHEE.

Cincinnati (O.), Nov. 3d, 1847.

[We shall be glad to hear from Bro. Weethee, as he proposes. We desire all the light that can be thrown on this question, which is one of no ordinary importance at this time. We wonder that any vestige of the Advent cause is left in Cincinnati. The course of Mr. Jacobs, and his associates, was wicked and reckless enough to lay the best of causes in ruins. We hope Bro. W. will be sustained.]

LETTER FROM SISTER C. CHISMAN.

Dear Bro. Himes:—The blessed hope of soon seeing the Master comforts my own heart, and ought to be a great source of joy and consolation to all who truly love the Savior. But alas! we see many who profess to love the Savior, who seem not to comfort themselves with these heavenly words! How ignorant of these things is the sleeping world! How blind and stupid are the mass of professing churches! Did not our blessed Master teach us, by his own words—"When ye see these things begin to come to pass, then look up and lift up your heads, for

your redemption draweth nigh"? Likewise Paul, when speaking to the Thessalonians about the coming of Christ, and the resurrection of the dead, says, "Wherefore, comfort one another with these words." Ought we not, therefore, who are living in these last days, and beholding those signs, greatly to rejoice in view of our redemption? It appears as if the words of Peter are fulfilled to the very letter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" It appears as if there would be something said about the coming of Christ to call forth this question from the lips of scoffers. We hear them saying, in every direction, "The times are all past, and the world is not yet burnt,—all things continue as they were before." But we are informed, that this world is reserved unto fire, against the day of judgment and perdition of ungodly men.

We hear of many "lo heres" and "lo theres;" many are running to and fro, and knowledge is increasing. We hear of wars and rumors of wars, pestilences, famines, and earthquakes in divers places. The Man of sin has been revealed many years, and we are justified in looking for his destruction very speedily. In view of these things, what manner of persons ought we to be in all holy conversation and godliness? O! let us gird on the whole armor of God, watch and be sober, and keep ourselves unspotted from the world. Let our affections be placed on things above, and our lives hid with Christ in God, then, when the sinners in Zion shall be afraid, and fearfulness surprise the hypocrite, shall we dwell on high, and our place of defence shall be the munition of rocks. O, blessed thought! we shall be sheltered from the dreadful storm till the indignation be overpast. Then shall we shine forth as the sun in the kingdom of our Father.

The Adventists in this place are few, and have no preaching or regular meeting. Some of these belong to the different churches, and others, though not having their names recorded in any church's book, have them, I trust, written in the Lamb's book of life. Bro. Blair, from Greensburg, who came on a visit to his relatives in this place, preached to us from Rev. 20:4-6, and a more solemn and deeply-interesting sermon I never heard. Many who were opposed to the doctrine of the Advent near, listened with deep attention. Bro. Blair is in his seventy-third year, and has been a minister of the M. E. church more than forty years. He is a firm believer in the speedy advent of Christ, and mourns bitterly over the lukewarm state of the churches. May the Lord help us by his power, through faith, unto eternal life. Yours, in hope of speedy redemption.

Aurora Ind., Nov. 1st, 1847.

Bro. LEWIS INGALLS writes from Nunda, N. Y., Nov. 3d, 1847:—

Since my second birth, I have deemed it expedient to contribute for the promulgation of that faith which Christ on earth began. Having given a portion of my time in consulting the most approved authors of ancient church history, I am often led to ask, "Where, O where, Lord, is there any resemblance of the faith once delivered to, and enjoyed by the saints?" And if we have so grossly apostatized from primitive purity, how can we contribute to the Lord's glory? Can the lofty looks and feelings of man flourish in the last day? Shall the thoughtless, who indulge in evil lusts and pride, prosper then and thereafter? O, the dreadful judgments that hang, as it were, suspended over the perverters of the truth! Sometimes I have wished that I had lived in the days of the apostles and martyrs, when vital, practical religion flourished; instead of a period wherein is revived the religion of the days of Constantine. I pray God to equip us for any work or matter that shall be his will for us to perform or endure: whether perils by land or sea; by the enduring of stripes, evil speaking, false accusations, fines, imprisonments, or exclusion from the ranks of professing Christians.

Bro. JACOB F. HUBER writes from Middletown, Ct., Nov. 11th, 1847:—

Dear Bro. Himes:—May the God of wisdom and of grace guide and support you still in your arduous work, and crown your labors with abundant success, that in the day of His coming you may have many stars in the crown of your rejoicing. By grace I am still determined to hold fast the beginning of my confidence firm unto the end, and to look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Many are, indeed, our trials and disappointments; but we have the heart-cheering promise, that *all things shall work together for good to them that love God*. And surely such amazing condescension and goodness on the part of our heavenly Father, should not only calm all our fears, suppress all our murmurings and complaints, but fill our hearts with rejoicing and thanks, even in the midst of our severest trials and deepest afflictions. Yes, my heart says, "Praise the Lord!" and my inmost soul does magnify his great and glorious name. O, blessed thought! and is it so, that worms of the dust, as we are, shall so soon behold our glorious Lord and Savior face to face, and in his image shine? May the grace of God quicken,

sanctify, and keep us unto the end, and then, with all the sanctified, grant us an abundant entrance into his everlasting kingdom!

Your beloved family, and faithful colleague, shall ever, with yourself, have a large share in my affections and prayers.

Dear brother, pray for me, and may we soon meet in glory, at the feet of our dear Redeemer.

Bro. SETH COGSWELL writes from Leominster, Nov. 6th, 1847:—

Dear Bro. Himes:—It is with pleasure I embrace the present opportunity to communicate the deep interest I feel in the subjects brought to me by the weekly visits of the "Herald." They seem to arouse my feelings, and to increase my faith in the promises of God concerning the final deliverance of his spiritual Israel. I am led oftentimes to exclaim, If God is not with the Adventists as a people by his Spirit, I know not where to look for it. The events that are taking place in the world bespeak, to me, the near approach of the Son of man. O that we may come and receive the truth of God's word, which tells us that the blood of Jesus Christ cleanses from all sin. Then shall we be ready to meet him at any hour. "Watch ye therefore; for in such an hour as ye think not the Son of man cometh." I feel interested in the prosperity of the "Herald," and hope it will not pass out of your hands, after having conducted it so long, and with so much satisfaction and pleasure to all that love the prosperity of the cause of truth.

Bro. GEORGE HILL writes from Guilford, Ct., Nov. 8th, 1847:—

Dear Bro. Himes:—For five years I have been a firm believer in the speedy personal coming of Christ; and the prospect to me is still glorious. It is truly a blessed hope, and I feel that we shall soon realize its consummation. It is with joy I hail your weekly and monthly messengers—the two *Heralds*. I feel thankful to the Lord that I am permitted to read these and other Advent publications from week to week. I rejoice to hear from those of like precious faith. May the Lord open the hearts of others to aid you more than we can, and prosper you, in my prayer. We have very little preaching in this place; but during the past year, Bro. S. Chapman visited us once, and Bro. S. S. Brewer twice. The Advent cause, which lies very near my heart, is very low in this place. We have had no regular meetings for six months past; so you see the Advent papers are much needed here to keep us alive. I shall be very thankful if you will continue to send me the papers, and I will do all I can for their support. Your unworthy brother, expecting speedy deliverance.

Sis. E. P. LUM writes from Seneca Falls, N. Y., Nov. 2d, 1847:—

Dear Bro. Himes:—I esteem the "Herald" more and more, and greatly rejoice and praise the Lord for the substantial instruction I get from it in these days of fables. The views you are giving us from week to week I fully approve. They are what I consider "meat in due season;" although some may think they belong to the one-idea system. My daily prayer is that you may be supported, and that you may continue to disseminate the truth until the King of Glory comes. Be faithful a little longer; though trials increase, deliverance is near. Our light afflictions will work for us a far more exceeding and eternal weight of glory. And all things will work together for good to them that love God. O, how full of precious promises is the blessed Bible! The words of the Savior are as true now as when spoken to his disciples: "In the world ye shall have tribulation; but in me ye shall have peace." It is through much tribulation we must enter the kingdom. The great company that John saw gathered out of every nation, and kindred, and people, and tongue, clothed in white robes, and with palms in their hands, were those that had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.

Bro. MATTHEW BATCHELOR writes from Pownal, Vt., Nov. 6th, 1847:—

Dear Bro. Himes:—I am yet alive and waiting for the Lord from heaven. The great truth of the Lord's coming has lost none of its interest to me. I have no doubt of the speedy coming of him whom my soul loveth. It is a source of grief to me that some, who were once waiting for Jesus, are now spending all their energies for this world. Never, since I embraced the Advent doctrine, have I seen the time when I would not rather part with all that I hold dear, rather than with it. A blessing comes with its reception, and those that hold to it have lasting peace. It is a shield and a buckler. (See Ps. 91:4.) I have no doubt it will live, and that God will have faithful witnesses who will hold it up; and we need not fear, for God will hold up those who stand by it. Praise the Lord. Let us all gird up our loins afresh, and put on charity, which is the bond of perfectness. Yours, in the blessed hope.

Extract of a letter from Bro. HENRY FLAOG, dated Williston, Vt., Oct. 1847:—

I like the "Herald" better and better. I have always been particularly interested in the signs of the times; therefore what intelligence I

can get in relation to the religious, moral, and political condition of the world, is read with interest. Although my views in relation to the state of the dead and wicked are the same as those of the "Harbinger" and "Advocate," yet I love to read the opposite views of my brethren on that subject. I do not expect we shall see eye to eye until we enter the immortal state; but we can learn more and more of the truth until the consummation. I shall do what I can to sustain the Herald. Yours in the blessed hope.

Bro. WM. L. PHIPPS writes from Holliston, Nov. 6th, 1847:—

Dear Bro.:—I would inform you that the "Herald" is a welcome messenger to us. We could not well do without it. We have no other Advent preacher, except the Bible. I therefore feel in duty bound to help sustain it. Go on, brother, fear not man,—trust in the Lord, and he will recompense you at the last day.

OBITUARY.

"Blessed are the dead who die in the Lord." God in his providence, and for some wise purpose, has suffered affliction's heavy hand to be laid on me, by removing by death the wife of my bosom. She fell asleep on the 25th of Sept. She was sick only five days, with erysipelas. She retained her senses to the last, and seemed perfectly resigned to the will of God. I am left with nine children, the oldest 18 years, and the youngest but few days old when she died. This dispensation of God's providence is quite an affliction. Since last June, I have been prostrated by sickness, so as to be unable to labor, and have not enjoyed the blessed privilege of meeting with my dear brethren but three times since that time. But blessed be the name of the Lord, his promises are sure, and in him is my trust. I have no disposition to complain or murmur.—God's will be done with me and mine. A little son is sleeping quietly by her side, and I cherish a fond hope of soon seeing them again. My wife was converted in '43, and was baptized by our dear Bro. Barry; and I trust that she will be a star in the crown of his rejoicing. Just before she died she said, "I have nothing to keep me here but my family, and if it is the will of the Lord, I can leave them in his hands, and rest until the resurrection morning." When we thus lay in the grave our loved ones, we have a comfort that the world knows not. The apostle Paul has written, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This is my comfort.

"Thrice happy mourn for those

Who love the ways of peace;

No night of sorrow e'er shall close,

Or shade their perfect bliss."

Rochester, N. Y.

W. BENNET.

We are called to mourn the loss of our good Bro. WM. PRICE, who died the 10th inst., after a long and painful illness of more than a year, which he endured with perfect patience. If he had lived to the 25th of this month, he would have been 70 years of age. He was formerly of Worcester, and was the third or fourth person baptized by immersion in that place, and one of the few that formed the first Baptist church in that town. He was a happy convert, and has been a worthy Christian ever since. He removed to this city, with his family, a number of years since, and united with the Baptist church here. Some ten years ago he was greatly revived in his religious feelings, and has enjoyed much of the love of God most of the time since. In '42, he fully embraced the Advent faith, and rejoiced in the anticipation of soon seeing Christ, and of being with him in glory. He showed his faith by his works; and the consequence was, he was excluded from the Baptist church, the same evening with his daughter, myself and companion, in 1843. But he has fought a good fight—he has kept the faith, and has finished his course; and I believe a crown of life is laid up for him. He died in the blessed hope of very soon seeing the Lord come, when he would have glory, honor, immortality, and eternal life. He told me a few days ago, that he had not a doubt the Lord would soon come,—that we could not be mistaken,—that the Bible was true, and could not deceive us,—that the signs and events of the day show clearly that we are very near the judgment, and that we should every moment be prepared for it. Since 1842 he had lost his wife, and two sons.

Hartford, Nov. 12th.

A. CLAPP.

DIED, on the 13th of Oct., DEB. A. COOMBS, in the 73d year of his age. The deceased was a native of the State of Maine, but emigrated to Clermont Co., O., thirty-six years ago. Father Coombs made a profession of religion more than fifty years ago; and during the whole of that time he has been a member of the regular Baptist church, and a faithful and devoted Christian. He always maintained an irreproachable moral and Christian character. For several years he had been an attentive reader of the "Herald." He died in the faith of the gospel. Our loss is his gain. He has left a large family, and a numerous circle of friends, to mourn his loss.

New Richmond, O., Nov. 3d. W. COX.

Foreign News.

TWO DAYS LATER FROM FRANCE.—By the arrival of the French steamer New York, at Newport, R. I., advices were received at New York on Saturday two days later than those by the Washington. At Paris, on Oct. 23d, the money crisis in England had produced no apparent effect on the funds, and no further failures were reported.

Paris newspapers were discussing the affairs of Switzerland with warmth.

The French government is about to send to Senegal artillery and munitions of war for the forts which are to be erected there in defence of the factories.

A somewhat severe shock of an earthquake had been felt at Sierac, in the department of Dordogne. It occurred on the morning of Oct. 15th.

The government had seized Le National newspaper at Paris, though on what ground is not apparent. The editor of the journal indignantly denies any intention of giving offence.

Negotiations for a concordat between Russia and the Holy See had been broken off.

ITALY.—Pope Pius IX. has promulgated a decree, establishing a council of state, agreeable to the design expressed by him in his famous circular of April 19th. He trusts to the moderation of the people to appreciate this political benefit, and asks that they will express their gratitude by their preservation of order.

Matters are less warlike; but the report so ostentatiously paraded in the Paris papers, that Ferrara had been evacuated by the Austrians, and given up to the Pontifical troops, on Oct. 2d, turns out to be a pure fiction. On the 10th the town was still occupied by the Austrians.

M. Dragonetti has been exiled at Rome, and the "Palazzo" had been suppressed. These two events were by some connected with Cardinal Ferretti's absence from the city.

In Tuscany the punishment of death had been abolished by proclamation of the grand duke. The populace thereupon broke open the prison where the guillotine was kept, and having carried that instrument to the public square, set fire to it, while the bells of the town rang a merry peal.

The "Spener Gazette" states that the Pope, in addressing himself direct to the emperor of Austria, has rather retarded than advanced the negotiations respecting the occupation of Ferrara, and that no hope is entertained of an arrangement without the medium of some third power.

AUSTRIA.—The Sardinian minister at the court of Austria had left for London, charged, it was believed, with an important mission relative to the state of affairs in the territories of the king of the Two Sicilies.

A change of ministry was anticipated at Vienna. The archduchess Maria Louisa had fixed her departure for Parma for the 24th, and arrangements had been made for the rapid conveyance of Austrian troops to the duchy, in the event of any disturbance.

SWITZERLAND.—The Swiss diet met at Berne on Oct. 18th, to discuss the means of carrying into execution the vote of the diet on July 20th. The deputy of Zurich opened the debate by proposing means of pacification. A conciliatory spirit was shown by all parties.

A rumor that hostilities had already commenced on the banks of Lake Neuchâtel was current, but not believed. Another account of the 20th says, that supplies of cannon, muskets, and powder, from the French government, are being smuggled into the Jesuit cantons.

By the last accounts, the rival Cantons were actually on the brink of war; Austria had established a strong "cordon" of troops along the frontiers; and it was reported that the three great northern Powers, in accord with France, would interfere at the last moment, in order to save the effusion of blood. This intervention is to be entrusted, it is said, to France and Austria, and England and Russia are to aid and assist them.

SPAIN.—Madrid journals of the 17th say, that the king and queen continued in apparent harmony, and appeared together frequently in public. The "Eco del Comercio" states, that an assemblage took place at Montelegre, in consequence of a citizen having been killed by a public functionary, the soldiers fired on them to cause them to disperse, by which four persons were killed and several wounded.

Ex-queen Christina had reached Madrid from Paris, and was revelling paramount in that city, through her minion Narvaez, who was again elevated, by some slight of hand, to the office of Prime Minister. It is believed that his reign will be brief.

TURKEY.—Constantinople, Oct. 7th. We have been in fear, here, of the arrival of the cholera, which rages with considerable intensity on the shores of the Bosphorus. It has not, however, yet arrived. At Trebizond it is reported to be on the decline. The insurrection still continues in the interior of Greece. It seems likely at present to settle down into a sort of French protectorate.

The news from the Continent is not particularly important, but tends to show that operations are quietly going on among the larger and the smaller provinces, which threaten interruption to the reign of peace and tranquillity, with which the inhabitants of a large portion of Europe have for many years been blessed.

In France the popular reform agitation spreads apace. The Haytien Senators Arduin and Delva (men of color), have presented letters to the king of the French, accrediting them as Envoys Extraordinary and Ministers Plenipotentiary of the Republic of Hayti to France,

for the exchange of the ratifications of the convention of the 15th of May last.

HOLLAND.—The session of the States General was opened by the king, on Oct. 18th, in person. His speech gave the usual assurance of peace with foreign powers, but that order had not been restored in the transmarine Dutch East India colonies. New legislative arrangements are in course of preparation for the West India colonies. In Surinam, bank paper will be exchanged for specie.

INDIA.—By an overland express from Marseilles, we have news from Bombay to Sept. 11th. It was stated in our last despatch, that a conspiracy was known to be concocting in Lahore. The British authorities, being aware of its existence, resolved to crush it in the bud; and on the evening of Aug. 20th, Rancee Chunda, the queen mother of Dholeep Singh, the young Maharajah of Lahore, was taken from the palace and conveyed under an escort to Shaikhoora, a fort about twenty miles distant, in which the former intriguing princesses were confined.

The most dangerous period of the year at Lahore is the Dussara, which takes place in October; but the utmost vigilance is observed by Sir John Littler, and all the troops under his command.

The governor-general was about to proceed to Oude, to enter into arrangements with the king, who is described as willing to cede the sovereignty to the Hon. Company, and to retire, upon his being insured a pension commensurate with his rank.

In the Rajpoot states, Doongur Singh is yet at large, and fears are entertained of the continuance of his ravages when the fair season sets in.

From Bombay we learn that the rains, which set in with such fury in the beginning of the monsoon, had become slack for several weeks in July and August; but in the beginning of September they recommenced, and a very favorable season would, it was hoped, ensue throughout India.

From Hong Kong we have papers to Aug. 25th. The steamer Pekin had reached Hong Kong, taking news from London to June 24th, and from America to June 1st. All remained quiet at Canton, but there was an uneasy feeling still existing.

A terrible fire in Krostoma destroyed 118 dwelling-houses, and the convent. The next day another fire occurred, by which seventy houses were burnt.

Letters from Marseilles, of Oct. 18th, state that a collision had taken place between two French steamers, the Bonaparte and Count de Paris, on the coast of Italy. The Bonaparte immediately sunk; three persons were drowned.

SOCIETY ISLANDS.—Letters of May 17th have been received, announcing the official declaration of the independence of the Society (or Leeward) Islands. On the 15th, the French steamer brought back the native adherents of the French from Tahiti. They were allowed to land in peace, and are now repairing to their respective localities in the settlement, to rebuild their houses. After being landed, the French authorities gave up all claim to the island.

Israhim Pacha arrived at Malta on the 14th ult., on his way to England.

RUSSIA.—From St. Petersburg, under the date of Oct. 5th, it is stated in official reports that the cholera was making rapid progress. It had broken out at Orel, Tula (25 miles from Moscow), and at Pensa. In the whole government of Astrakhan, which comprises 31,300 inhabitants, of 5915 attacked, 3131 died. In the town of Saratov 2507 fell ill, 1991 died. In the country of the Cossacks of the Don, 12,651 persons took the disease from July 21st to Sept. 8th, of whom 7057 perished. At Woronisch, a town of 44,000 inhabitants, the cholera made its appearance on Sept. 4th, and at the end of ten days the number affected increased at the rate of 430 daily, and that of the dead 150. On the other hand, the pest had considerably abated in the transcaucasian provinces. At Teflis it had almost entirely disappeared; but it was understood that it had recommenced with virulence in many provinces in Persia. Prince Menschikov, the Russian governor-general of Finland, has been deprived of his post, and is replaced by Baron Scroffski.

LATER INTELLIGENCE.

"Willmer's European Times," of Oct. 23, continues the reports of distress and outrage in unfortunate Ireland.

In Limerick a collision has already taken place with the military. An attack was made by about 800 of the populace in a body on the Rathkeale work-house. A small party of dragons interfered, to prevent the attack. A conflict ensued; some of the soldiers were wounded, and they were forced to retreat. Assassinations, robberies of arms, plundering of provisions, and general insubordination of the people, are the main subjects of all the communications which reach us from Ireland.

On the 9th inst., a young man named Bergin, son of a respectable farmer, was shot at Lisvernan, in the Glen of Alerlow, county Tipperary, by a care-taker, who has since absconded. On the 8th, Timothy Reynolds was brutally murdered near Ballinacmack, county Longford. In the county of Clare, it is thought that during the ensuing winter there will be no security for life or property, unless some effective means be adopted in order to suppress the rising spirit of insubordination. In Limerick, on the 11th, a meeting of peasant laborers took place at the hill of Garryfine, whence they proceeded in a tumultu-

ous body to Bruree, firing shots in the village. Peter Nash, bailiff of Rev. Mr. Westropp, was murdered. The opposition to the payment of rents continues. Mayo, Tipperary, and King's county, are reported among the most formidable. Active measures have been taken by the government to suppress the tumult in the southern part of Limerick. A large reinforcement of cavalry and infantry has been sent to Charleville and Bruree, and other places will also be occupied with troops; while Mr. Tabuteau, R. M., has been placed in immediate charge of the district. Colonel Sir M. Creagh has proceeded thither to take command of the military.

The Cork "Examiner," speaking of the tenant-right demonstration, to come off at Kilmac-thomas, remarks: "The requisition by which the meeting is convened, is about one of the most imposing documents we have ever seen. It is signed by nearly eighty Catholic clergymen, including four vicars-general, and over twenty parish priests, and fifty curates, besides some 600 tenant-farmers, and respectable merchants and shop-keepers. Mr. O'Connell is to attend. From the intense interest excited throughout the whole county of Waterford, it is expected the assembly will equal in magnitude one of the 'monster meetings' of '43.'"

The Catholic prelates assembled in annual conference, in Dublin, On the 21st they unanimously adopted a memorial to the Lord Lieutenant on the state of the country, and entreating his excellency's attention to the destitution prevailing in various districts. They adopted an address to Pius IX., congratulating him upon his succession to the chair of St. Peter; conveying an assurance of the ardent sympathy of the Irish prelates with his noble and magnanimous struggle to vindicate the freedom and independence of the Roman states; and praying that those efforts may be crowned with success."

MODEL OF THE CITY OF JERUSALEM.—There is now on exhibition at Amory Hall a plaster model of this celebrated spot, presenting in miniature, Jerusalem as it is. It is on a small scale, but enables the spectator to get a better idea of never-to-be-forgotten localities, connected with Biblical history, than can be obtained in any other way, except by actual visit to the land of the Hebrews. There can be seen the roads to Joppa, to Jericho, to Bethlehem, to Damascus, the well where Jesus talked with the woman of Samaria, the mountains where he was wont to retire for prayer, where he was crucified, where he ascended, the spot where he beheld Jerusalem, wept over and pronounced its doom, where he sat when the multitudes came unto him, and he taught them, the place of the transfiguration, the pillar of Absalom, the pool of Siloam, the place where Stephen was stoned, and all the other localities of Scripture.

The model is recommended by Mr. Habershon—who has visited Jerusalem, and with whose name all of our readers are familiar—and by other competent judges, as an accurate delineation of the Sacred City.

"ANECDOTES FOR BOYS, entertaining Narratives and Anecdotes illustrative of principles, and character. By Harvey Newcomb." This is a little volume, published and for sale by Gould, Kendall & Lincoln, at 59 Washington-st. Its design is, to illustrate truth and character, and instruct the youthful mind.

Children should be encouraged to read such books as will instil correct principles into their minds: and then they will not waste their time in reading the trash with which the country is flooded.

"ANECDOTES FOR GIRLS."—This is a mate to the previous work, by the same author and publishers.

Bro. JONES closed his series of lectures here on Sunday evening. His visit has much revived the spirits of those interested in the evidences of the near coming and kingdom of Christ.

THE WEST.—We cannot visit the West as soon as we expected to, but will remember it in the course of the winter, "if the Lord will."

BUSINESS NOTES.

W. Cox—Dea. A. Combs had paid to 370.
D. Campbell, \$5 on acc't. John Campbell owes for four volumes.

J. Burnham—You have already paid to end of v 14.—The one you inquire for is living.

S. Foster, Jr.—Bro. Ray's paper is sent regularly.—That of J. Mosier's was not sent till two weeks since. We can find the name of E. South only at Georgeville.

R. V. Lyon—Were Bro. Young and Johnson new subscribers? We could not find the former name at North Wardsboro', or the latter at Northfield, or either on our books. We therefore entered them as new subscribers in those places. We wish brethren would be very particular in giving a Post-office address, and in specifying whether a subscriber is a new or old one. Your acc't stands, Dr. \$32 72, Cr. \$24 00—balance due, \$8 72.

W. Pratt, \$2.—It was just the amount. We have no data by which to answer your question. All we can say is, it is extensive.

Bro. S. Daniels—Your letter is received. We wish to say, that we imputed no blame to you in regard to the tent. We think the brethren acted for what they thought would be for the best good of the cause. We do not think it would be of service to the cause to give a detailed account of this complicated affair.

APPOINTMENTS.

Bro. Edwin Burnham will supply in Boston, at Central Hall, 9 Milk-st., Nov. 28th.

Bro. A. Hale will supply in Baltimore, Nov. 28th.—Bro. Osler will arrange.

Bro. D. T. Taylor will preach in Westborough, Sunday, Nov. 21st. We hope the brethren will get the town house. Monday evening he will preach in Worcester, Tuesday in Springfield, Wednesday in Cabotville, Friday evening in Albany, N. Y., Sunday, the 28th, in West Troy. (Bro. Potter will arrange,) and Tuesday and Wednesday evenings, the 30th and Dec. 1st, in Fort Ann. We hope Bro. Taylor will have a good hearing. He is a worthy brother.

I will be in the State of Maine on the following Sabbaths: Portland, Nov. 28th; Buxton, Dec. 5th; and Poland, Dec. 12th. During the intermediate time, I will labor in places where the doctrine has not been advocated, and where the brethren will appoint. These appointments are subject to revision by the brethren in that State, should they interfere with other appointments.

O. R. FANSETT.

If I expect, if time continue during the winter, that my time will be employed in travelling and visiting those churches where they do not have preaching, and other places where they never have heard the reasons of our hope, as the way may open. I would say to those brethren who are destitute of the preached word, if they wish me to visit them, they will give notice to me in the "Herald," or address me by private letter, directed to North Scituate, R. I. I shall have to depend upon the brethren that are able to bear my travelling expenses.

E. BELLWIS.

ENGLISH MISSION.

G. E. Hooper. - - - - - 2 50

NOVA SCOTIA MISSION.

G. E. Hooper. - - - - - 2 00

WESTERN MISSION.

B. Locke. - - - - - 2 00

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent.—We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to Mr. J. W. Bonham, care of J. Unwin, 31 Backersbury, London, till further notice. Boston, Oct. 20, 1847. J. V. HINES.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Mr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$5 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Hudson Stewart, M. A., incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

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No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

"MODERN PHENOMENA OF THE HEAVENS."—By Henry Jones. Price \$1 per doz., or 12 1/2 cts. single.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cents, or \$5 per dozen.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1/2 cts. postage.

MEETINGS IN CINCINNATI.—New Church edifice, south side of 7th-street, between Mound and Cutter streets, three times on Lord's day, and Tuesday and Friday evenings.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Heinson. Buffalo, N. Y.—J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Rich. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Ct.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orono, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell, Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Nov. 18.

If We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

C. O. Taylor, v 14—50 cts.—A. Emerson, v 14—\$1 50. J. Kiloh (3 copies), 329; R. Morrell, v 14; I. C. Forbush, v 14; G. G. Canvin, 365; J. F. Huber, v 14; J. Kitchpow, v 14; J. W. Marden, 359; H. P. Langley, 365; E. M. Daniel, 365; I. Young (if N. S.), 365; J. Bailey, v 14; J. Clifford, 362; S. Daleff, 330; J. Lunt, v 12; D. E. Atwood (if N. S.), 365; N. N. Wood, 365; H. Tripp, 360; C. F. Stevens, v 14—each \$1.—G. Jones, 220; J. Lyon, 373; J. Bangle, 342; T. Sweet, v 15; N. Brown, v 15; J. S. Randlett, v 14; J. Burrows, 362; A. M'Kenney, 332; E. Smith, 307; S. Tucker, 373; A. Johnson (if N. S.), 391; J. M. Clapp, v 15—each \$2.—J. Cummins (books sent), v 15—\$3.—Mrs. F. Beckwith, v 18; G. Needham, on acc't—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 17.

BOSTON, SATURDAY, NOVEMBER 27, 1847.

WHOLE No. 343.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
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money is forwarded.

Omnipresence.

Kneel, my child, for God is here;
Bend in love, but not in fear;
Kneel before him now in prayer;
Thank him for his constant care;
Praise him for his bounties shed
Every moment on thy head;
Ask for light to know his will;
Ask for love thy heart to fill;
Ask for faith to bear thee on
Through the night of Christ, his Son;
Ask his Spirit still to guide thee
Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, but not in fear—
Kneel, my child, for God is here!

Bro. Hale's Visit to Maine.

Orrington—Incident—Slandorous Reports—Posi-
tion of Adventists on the State of the Dead—
Agents of Mischief—Brewer—Frankfort—En-
couragements and Discouragements—Dangers
as we near the end—The devil and the Jesuits.

BREWER (Me.), Oct. 7, 1847.

A ride by rail-road to Portland in the storm, where I spent the last Sabbath of September, and a very pleasant passage in the Steamer Governor, brought me to Orrington, in season for the Conference on the 30th ult. On account of the bad roads, and some pressing engagements the Conference was not fully attended till Sunday. However, it was a very peaceful and refreshing season throughout. Since I was here a year ago, the Adventists have generally held forth their profession of faith without wavering, and their adversaries appear to have modified their former bitter and cruel opposition. I was informed of one incident, among others, which is said to have had some effect. During the excitement of '44, and the early part of '45, some of our brethren were put under guardianship, and others into custody in a private house belonging to one of their most active enemies. The owner of this house, I have been told, was so ready to use his authority with the utmost rigor, that he applied to a blacksmith, whose better principles led him to refuse the job, to obtain manacles, for the purpose of confining his prisoners, as it were, "in the stocks." Within the past year his wife has suddenly sickened and died, and his house taken fire at mid-day, and burned to ashes. This, say some of the wicked, has been "in answer to the prayers of the Millerites." Such prayers, probably, were never offered. The facts may be considered by those who have heard of similar things before.

I hear that some brethren who have visited this part of Maine, complain of the amount contributed to meet their wants. Whether the complaint is just or not I cannot say, though it is thought to be very unjust here; but I have no such

complaint to make. It has never been any part of my work to make a public, or even a private, appeal for assistance of this kind: I try, by the grace of God, to do the work he has called me to do, among those who will hear me, and leave it with them to do for me what they see fit. Since I entered upon this tour, I have been as generously sustained as could have been expected, and never has such aid come more timely, (I speak of it with gratitude to God and these friends,) for I have hardly ever left my family in so straitened circumstances before.

I regret very much that our brethren in Maine are influenced by the evil-minded and misinformed, whose work has ever been, and still is, to beget jealousies, make division and contention, by honestly believing reports of what they are wrongly informed about, or maliciously slandering their brethren. All the silly and wicked lies which have been put in circulation about the cause in Boston are here: the Boston "organization" is a regular specimen of popery on a small scale—an iron bedstead—they have identified themselves with the "state" by becoming incorporated, so as to hold property, have marriages legally performed by their minister, &c.—they embrace only "the rich" Adventists, while the poor are frowned upon as if they were expected to take their place under the foot-stool—their devotions are cold and formal, "the world" and the worldly only being tolerated among them, while "the spiritual" are silenced.—"The organization" was got up that Bro. Himes might represent it in "the Holy Alliance" of England.—It was designed to put down their former preacher because he believed in the unconscious sleep of the dead, and the destruction of the wicked at the final judgment; and to get rid of all the brethren and sisters who believed those views. All this, in which there is as much truth as there was in saying that the apostle Paul taught men to "do evil that good might come," and much more that is equally true, has been reported in Maine. And much evil has it done; not merely to those who are thus "slandorously reported," but to those also who hear and credit these reports. Their minds, however sincere they may be, are filled with prejudices so strong, even against the most tried friends of the cause, that you have to labor among them, somewhat as you do among the common mass of unbelievers in the Advent faith, before you can enjoy their confidence or sympathy. Judge of my astonishment to learn that it was said, when the news of the abuse you received from the mobs of Fitchburg, Reading, &c., came to them, "Brother Himes must have been reclaimed from his backslidden state, or the mob would not be so much offended at him." The amount you have realized by "the speculation" is variously estimated at *five thousand dollars, and upwards*. It was also expected, that I had become so much like the popular churches, that they (the

churches) would probably all turn out to hear me.

Where such things come from, their human source I mean, you will be at no loss to know. Or, if we are in doubt, there is One who does know, and a fearful account the makers and lovers of them will soon have to render. How painful it is, that those who have stood by the truth in all its fortunes, at the sacrifice of everything, and at the peril of life, should be received in such a light, by those for whom they had labored, and this to be brought about by the craftiness of "false brethren!" And is it not surprising that these professed Adventists, who treat the most worthy and tried friends of the cause after the most odious manner that "the churches" have treated the Adventists generally, should succeed in making brethren believe, that these tried ones are "patterning after the churches," and that they themselves are the only spiritual, straight-forward friends of the cause? Did the great deceiver ever succeed more effectually or fatally in imposing upon his poor dupes? Many of them, we have reason to fear, will go to the judgment with a lie in their right hand, and bearing false witness against their brethren.

Some of the brethren in this part of Maine are also deeply affected by the unfair insinuations, if not false statements, now so current in reference to the opinions of the Adventists on the state of the dead, and final destiny of the wicked. I have had some opportunity to know the mind of the brethren on these subjects, and I feel it my duty to say in the "Herald," what I have been requested to say by brethren here, that I do not know of an Adventist who believes in the popular notion of glorification or damnation at death, and therefore those who represent them as holding that opinion do them the highest injustice. Their position is this: Some believe that the souls of the dead are in a conscious state, but do not receive their reward till the resurrection: Others believe that their souls are generally unconscious, though having a distinct existence, and capable of consciousness under particular circumstances, but they are not rewarded till the resurrection: Others believe that the soul, spirit, vital principle, breath, are one and the same thing—"a vapor"—and that at death, an utter extinction of all being, as to consciousness, or capability of consciousness, takes place: Some believe in the consciousness of the soul, or its capability of consciousness, in the intermediate state, who believe that the wicked are put out of being absolutely after the final judgment; while others believe in the cessation of all being, or of all conscious being, at death, who believe in the eternal conscious punishment of the wicked after the judgment.

But you know how those who have magnified their office as "the concision"—cutting off—have proceeded in these questions, as in introducing their narrow

tenets on other subjects: they have assumed that there was no mid-way position between the popular theory, and that which teaches that death is "the utter extinction of all being," or capability of conscious being; and as few, if any, Adventists believe the popular theory, in the estimates which have been made of the position of "the leaders," and of the members of bands, "whole bands," "four-fifths" of the leaders, and other estimates, as the case may be, have been claimed as believing that all capability of conscious being ceases at death. You know that "two of the editors of the 'Herald' out of three" have been claimed on that side of the question; while, in fact, the whole might have been claimed with equal propriety—just as "Father Miller" has recently been claimed by those who believe in "the shut door." Although our brethren here have had some lessons which ought not to be lost upon them, it is their misfortune not to understand, as they will in a little while, whether time ends, as we hope and expect, or not, the character of those who have kept, and are still keeping, "the mystery of iniquity" at work among the Adventists.

If I have been able to ascertain what the truth is on the intermediate state, it is as far from teaching the cessation of all capability of conscious being, as from teaching that the souls of men are glorified or damned, at death. I consider these opposite views equally erroneous, and treat them as I do many other errors of my fellow men: I do not feel called upon to make them a special and prominent subject of labor, but as the Word of God bears upon them incidentally, in laboring to present the truth on a subject which embraces all these as subordinate ones, I speak the truth, and leave it to do its work, if by the blessing of God it may, knowing that if my fellow men are duly affected by the truth on the grand question, they will soon get right on incidental ones, or that their errors will not be allowed to divert them from carrying forward the great and absorbing question. If this is the case, I have no particular fault to find with brethren on account of their errors, as I view them, if they are known to hold them; but when they insist upon my endorsing them, or upon introducing them in times and places which belong to the great question, we cannot walk together.—I cannot come down. The great work must not be left.

And I do not see any more propriety in making the different shades of opinion among Adventists, on the intermediate state, a prominent subject of discussion, than there would be in making the difference between the old and new pledge, in the temperance cause, or the difference between the "old anti-Slavery Society," and "the liberty party," in the anti-Slavery cause, equally so. I know it is claimed, that the theory that all capability of conscious being ceases at death,

stands in a most vital relation to the advent and resurrection; but there certainly are other theories which have as high and as Scripture a claim, unconnected with the apparent absurdities of that theory, to say nothing of the fact, that its claim is made out only by assuming what is not true, that all who do not adopt it suppose that men are judged and rewarded at death. There are two modes by which the errors of men are attempted to be done away.—One is to point out the wrong opinions that are blended with some truth on a subject. The other is to deny that there is anything existing in the subject itself for any views at all. And so, according to the latter mode, some of our brethren would do away the erroneous views prevailing on “the question of immortality,” by denying that man has a soul that is capable of a distinct existence separate from the body.—It appears to me to be the same as it would be to attempt to do away the errors which suppose that Christ comes at death—in events of Providence—in the manifestations of the Spirit, by denying that there is such a thing as death—providential events, or manifestations of the Spirit. This course would undoubtedly do away the errors, if it were possible to succeed in it, but it also would destroy a belief in important facts. There is a more excellent way.

In all these cases the error consists, not in the recognition of the facts, but in attaching wrong views to them—in giving them wrong names. The error on the question of immortality consists, not so much in supposing the soul to be capable of conscious existence in the intermediate state, as in supposing the immortality promised to the righteous in the Bible to be attained and enjoyed there, thus doing away the resurrection, while the Bible, in every case in which it speaks of immortality as attainable by man, places it after the resurrection, to be accomplished by the restitution of all things, and to be enjoyed, in the case of the redeemed, by the whole man—soul and body. In correcting the erroneous view, we cannot safely deny the soul's capability of a separate conscious existence; for it never has been or can be made to harmonize with the whole testimony of the Bible, on the state of the dead, whatever isolated passages may be supposed to teach. The soul might exist in the intermediate state for ever, all the time conscious and happy, or miserable, or occasionally so, and still the immortality of the Bible would never be known by that soul.

I did not intend to say so much when I began. It was my intention to show that the well-known treatment of the question among professed Adventists has been entirely out of place, and uncalled for; and it never would have occurred but by a class of minds who have no other use for their opinions, right or wrong, than to disguise a “contentious” spirit by pretended zeal for the truth.

CHARLESTOWN, Nov. 9.

Having completed the intended tour through Maine, and arrived safely at home, I proceed to finish the account of our meetings.

BREWER.—Our Conference here was held on the week days in a school-house. But on Sunday, at the urgent request of friends residing in Edington village—a mile or two distant—the meetings were held in the Universalist meeting-house. Both at the school-house and meeting-house the attendance was good, and the meetings mostly of a very interesting and reviving character, although the devil did not fail to do all he could by one or more of his “holy” servants, to defeat the whole effort. Brethren came from a distance of more than twenty miles, and appeared to be much revived

by the blessing of God on the services of the Conference.

FRANKFORT.—From Brewer we went to Frankfort Mills, stopping to hold a meeting on one evening at Orrington, on our way. As there are but few copies of the “Herald” taken in this neighborhood, and the people residing at a distance from each other, scarcely any body knew of the Conference, so that Bro. Smith and myself went about to give the notice. He borrowed an axe, with which we occupied the spare time in splitting wood to burn, putting the seats of the house of worship in order, and boarding up the broken windows. Our first meeting consisted of five, ourselves included. The second, of the same number, though not the same persons. The third meeting brought a large number. And on Saturday and Sunday we had a pretty good attendance; though we had to divide our time of worship, somewhat as the Jews did in Nehemiah's day, in building Jerusalem, between fighting and working. A poor old fellow creature, who dishonors his gray hairs by “serving the Lord as if the devil was in him,” came to the meeting to sit in judgment on all present, and to let all hands know that “they could not put him down.” However, we succeeded in obtaining a hearing, and so far as the apparent interest in the truth presented could indicate it, with a good prospect of good fruit; but looking at the influence of such agents of mischief, it appeared to be labor lost. “These unruly and vain talkers” do not now have the commanding force over our brethren that some of a similar class have formerly had; but they still hang on to them, making the same claims as ever, and determined, like their master, to torment those whom they cannot destroy. I think, however, that there is a fault on the part of our brethren, though it arises from the fear of committing a fault, in such cases. They are so much afraid of infringing upon the “liberty” of one who claims to be a Christian, that they allow such ones to rob all others in a meeting of their liberty; so much afraid that some sincere heart may be wounded by replying to hear what they consider important truth, that they allow too many, who make the highest pretensions to love, and zeal, and spirituality, but whose element is contention and distraction, to divert them from what everything in the Word of God and in the world around us, declares to be the all important truth. We need more decision to guard us against the weakness of good men, or the craft and cunning of those who would be esteemed as such, than we do to preserve us from the vices of avowedly bad men.—We need to be as decided against the weaknesses of the good, as we are charitable and prompt to honor their excellencies: “them that are evil” we must “not bear.”

But things are now in a singular shape.—There was never such a wide and full field of truth to which the attention of men should be directed, and I do not know that men have ever heard with more encouraging attention than they now do, if the truth is presented as it should be; and yet it seems as if the devil had got the agents of defeat so completely arranged, that little appears to be accomplished. The greatest difficulties and discouragements arise on the part of those who should exhibit, as “the children of light,” as much “wisdom” as “the children of this world.”—1. “The laborers are few.” How much is there to be done? how many idlers in the professing church of Christ? how many, who once affected hundreds and thousands for good are now doing worse than nothing? how many who might occupy the field for good have not the means? 2. “There are many adversaries.” How many, who profess to be devoted to the work of proclaiming the

coming Bridegroom, are wasting the time and resources, of which God has made them stewards, in the most unrighteous and cruel partizan contests, or rather assaults, upon their brethren who are still endeavoring to hold forth the word of life as they have hitherto done? how much of the labor that these tried and steadfast ones can perform, has to be spent in endeavoring to remove the odium cast upon them by their reputed “fellow servants?” 3. It now appears to be settled, unless the Lord comes to make an end of all this toil and trial, that another crusade of “the concision” is to be got up against “the Advent question,” in favor of “the whole truth.” It is now discovered that the Advent cause needs so much mending; that its old plan of operation, with its supporters who have stood by the cause so long, are so much “mistaken” that there must be an “investigation,” of the whole truth, in order to determine who are not able to come to a knowledge of the truth, and who are to be “turned away from.” Perhaps I am mistaken in this recent manifestation of interest in the whole truth, if so, I shall be happy to be corrected; I have seen a good many who did not like to have their brethren carried away with “one idea,” they were more “liberal,” and their abounding “love” and “kindness” could not endure the thought that others should be so mistaken, and there must at any rate be a very loving discussion. But their plan of discussion is not to talk *with* you, but to talk *to* you; not to investigate, but to tell you what they “believe,” what they expect you to believe, and what they shall consider you and call you if you do not believe it. The objection does not lay against your believing what you do: the belief of anything else would be equally objectionable. You must believe, not only what they believe, as they believe it: but when this is known to be the case, you are in duty bound to submit to the operation of having it proved that it may not be the case. It is not love to the truth, nor love of fair discussion, nor love of dear brethren, that is at the bottom of all this, but if I understand the case, it is a concentration of the spirit that would contend about the body of Moses, coated with sugar.

The sooner the separation of all who are tainted by this spirit takes place, the sooner the poison will become its own antidote. It must be as fatal to the sect or clan who may rally under its influence, as it has ever been to every cause with which they have been connected. They live only by spoiling and scattering what others have been the instruments of gathering, and are countenanced by the sincere lovers of truth only while they can make them believe that this scattering process is all to the glory of God. When this has been done in one place, they must find another paradise to enter and blight with an infernal curse, or they must die. The only hope of their death is found in keeping them like locusts, in a field by themselves, till they have destroyed every green thing, and then they must devour one another, when the plague is ended. This has been the result of every digressive movement in the way of improving the Advent cause, so far as there has been time for it. I know that some such steps have been conscientiously taken; but they were not for the sake of contention, nor persisted in, from a wish to injure the devoted servants of God, who still occupied a different position.

I think there is the clearest proof that such a case will admit of, that God in his providence has ordered, and owned, and blest the old plan of operation; but perhaps its fate, like that of everything else he has owned among men in this world, it is to be perverted and destroyed by those it has blest. So let it be, if it

must be. Is there any other way by which we can know when its work is done? Must not the iniquity of the Amorites be full? It is remarkable that all the great danger against which the early churches were warned, were to arise from among themselves—grievous wolves, dogs, certain men crept in unawares, &c. &c. It has been so to the present time. Will it not be so to the end? Will the Advent cause ever be exempt from the danger?

When I look upon the prophetic chart of the world's history, with which our brethren are all familiar, and mark the position of the Savior, or the cross, amidst the beasts, dragons, hell-inspired warriors and world-seducing harlots—the allied dynasties of the devil—which are to triumph till the Crucified comes to reign, I see a most impressive emblem of the position of his servants and his truth, in its relation to everything else, till he comes. If he is still to be betrayed, will it not be with a kiss—by those who make the strongest protestations of love and kindness? When I hear a man perpetually harping upon his own blessed spirit, I see reason to fear that he is conscious of his hypocrisy, and is endeavoring to make up the deficiency, or to keep it out of sight, by talking the more about it. One who is conscious of his sincerity hardly suspects that others can doubt it: he never thinks of laboring to keep the world in mind of it. I care nothing about a man's spirit on a question of fact, or of duty. I leave the spirits of others to the Searcher of hearts, praying Him to keep me right. But when it comes before me as a fact, that we are standing on the verge of time, and that God has set one great corresponding work before me, those who would divert my attention from that fact, and curse me if I will not do it, or endeavor to wheedle me away to some other work, I care not who they are, or what they profess, they are doing just what the devil has been trying to do for years, by infidels, by the churches, by the world, and all sorts of fanatics among ourselves, to get me away from the work to which God has called me—from preaching the preaching he has bid me! Such a man may fancy that he, and all who agree with him, are as “holy” as Korah and his company claimed to be; (Num. 16:3) he may be as full of kindness as Sanballat and Tobiah were to Nehemiah; or as tender and affectionate as Judas, when he drew near to Jesus and kissed him, it has nothing to do with the question of my duty: that must be settled between myself and God, and if others who profess to serve him cannot agree with me in so doing, they must make the best of it, and curse me if they will. It is enough for me to be crucified with Christ, if I may but reign with him. But let not brethren suppose that the devil is now a-going to turn about, after using paint and whitewash for six thousand years, and cover gold with pewter, or to make you believe that pewter unvarnished is gold. No counterfeiter ever did such a thing. Or suppose a man is perfectly sincere, what difference does it make, if he gives me counterfeit coin for genuine? Will his sincerity save me from the injury it must inflict? “Let no man deceive you by any means,” is the warning of the Savior. “If it were possible, they would deceive the very elect.” It is said, that the Jesuits, by insinuating themselves among Protestants, and affecting to be in sympathy with them, are doing more mischief than they could possibly do in any other way. They know that more evil often results from over-doing than from coming short, and of course they are excessively zealous for “the truth.” They get things into such a shape, or watch the opportunity when others have done it, that division must

follow on any course that may be taken, under their direction, and then comes the "sport." (Prov. 26:17-28.)

Now the chief difference between these Jesuits by profession, and those who do their work among us, is this: In one case the weaknesses or perversities are natural, and display themselves spontaneously. In the other case they are transplanted into an enclosure of kindred production, for the purpose of cultivation, as essential to the perfection of the choice collection.

This whole process is a very imposing, and yet a very simple one, though but little understood. And for the benefit of those who have eyes to see, we will sketch its outline. 1. Affect the deepest interest in what are assumed to be neglected Bible truths. 2. Watch the current of affairs, and be sure of a good opportunity to give the challenge for their "investigation"—always, of course, with an inimitable "spirit," the greatest "love." 3. If the challenged party continue silent, construe that silence into a confession of incapacity to meet the question, or dislike to the "truth"—"a fearful evidence of AVERSION to that truth." 4. As your zeal for the "truth" is so holy, you of course are under no particular obligation to tell the truth about those who manifest such "aversion" to it; you should, therefore, feel yourself in duty bound to get up any slanderous reports, as to their "position," that you may prefer. 5. If they say anything to correct these false accusations, raise a shout of triumph and exultation that they have been "compelled" to say something: "of so much we are glad!" "if mistaken, we shall be happy to be corrected." 6. Take the same liberty with what is thus said in self-defence, that you did with their silence. While you "regret the aversion manifested to the whole truth," don't forget your "Divinely derived privilege to pray, and search, and write, and speak in relation to the whole counsel of God." This is sufficient to authorize you to put their words to the torture, if you cannot their bodies; and to sanctify any gracious insults that may be suggested.—e. g.: "I am glad you have spoken so freely of the great subject. All may now see your position more clearly than before—that it is just what we supposed it was!" 7. When the facts, whether facts or not, which you may have thus brought forward from history, philology, and the position of parties implicated, are all turned against you, not to settle the question, but the character of the "investigation," in the greatest possible self-complacency, and the strongest protestations of sincerity and devotion, assume everything, and declare that "this is the way in which our arguments, touching the advent of our blessed Lord, have been suppressed by our opponents!" 8. If this mode of treating "dear brethren" makes them apprehensive that a bitter sectarian controversy must result from it, if continued, show them the importance of leaving the Advent question, and going "back to first principles, the duty of loving one another." It is very unchristian in them to oppose your "glorifying God according to your best ability," by cutting their throats with a feather. You don't know anything about a bitter spirit: you are all "love and meekness." If everything else fails you, your pertinacity must be as enduring as your piety, if they are not one and the same thing. And the more your "dear brethren" decline the "investigation," the more you must ring the changes on "every essential part of revelation," to their prejudice, and division and desolation must follow. "The stupendous truth" will triumph!

Perhaps I may see things in a wrong light, but it appears to me that the same elements of mischief are at work that

have always afflicted us, and will till the Savior comes. They will do the worst they can. I can have no part in it. I shall call things by their right names if I can find out what they are. If we are to have a Jesuitical Sonderband in the Swiss Republic, the sooner it is known, the sooner the danger can be prepared for, and if God permit, rendered harmless.

Your brother, in defence of the present truth,
A. HALE.

Sitting in the Temple of God.

Speaking of the General Council, which was held in the Lateran Church, ELLIOTT says:—

There then let us enter, look, and listen. It is another of Papal Rome's chambers of imagery.

And truly the scene is not a little imposing.—Has it fallen to the reader's lot to visit the church they were assembled in? If so, as the mighty nave has opened to his view, and its lofty arches of polished marble stretched before him in long perspective, with the double Corinthian pilasters richly gilt, and sculptured forms of prophets and apostles, in triple elevation, supporting and dividing them,—as his eye has ranged down them to the canopied high altar at the transept, then glanced above and below at the decorated compartments of the roof and the pavement of marble and mosaic, then to the arches, columns, chapels, and statuary of the double side-aisles grouping variedly in light and shadow,—a feeling of the grandeur and beauty of art in the structure may have stolen over him, detached him in thought from the tumult of living things, and prepared him for the deeper sympathies to be awakened by the soft or solemn music, of organ and of chant, soon swelling on the ear. All these seductions, we must remember, met the pilgrim visitant to the Lateran Church at the time we refer to: seductions whereby the Roman apostasy has ever sought to act upon the senses; and to awaken in the soul that religious sentimentalism, which it is too often ready to accept, and satisfy itself with, in place of religion.—Nor was there wanting to the local scene the solemn undefined charm of association with antiquity. A part the most ancient of the church, as well as the Baptistery adjoining, recalled the name of the great Constantine, as its founder: and so that high antiquity was suggested, which, on them that were willing to forget Jerusalem, might be palmed as a sufficient reason for giving to it, at least in western Europe, the proud title of *mother*, as well as *mistress*, of all churches.

But on the occasion I am to speak of, it was not the mere architectural grandeur of the scene, and the remembrances of other far distant times associated with it, that made it so imposing. Behold gathered within its walls, and sitting all in ordered array, above 300 bishops and archbishops, arrived as representatives from England, from Spain, from Portugal, from the Germanic empire, from Savoy, and from the lesser states of Italy; together with Ambassadors, Generals of the religious orders, the Patriarchs of Alexandria and Antioch, and not a few other ecclesiastics from beyond the seas:—the whole under Pope Leo's presidency, constituting the Council General, as they say, or representative body of the church universal. Considered in this light, where was ever assembly of pretensions more august?—The bishops appear arrayed in their rich vestments of office, and with their jewelled mitres on the head. The Pope too,—who sits alone upon a throne high and lifted up, as becomes his dignity,—appears in the scarlet and gold of his pontificals; and bears on his head that pontifical mitre, whence

he claims, as its appanage, universal empire. And, let me ask, as he sits there, and receives the adoration of the assembly, and ascription to him, as we shall see presently, of the divine titles, offices, and functions, does it not seem the very fulfilment of that ancient prophecy which declared of anti-Christ, that sitting in the temple of God he would show himself as God? For should the words "temple of God," be literally taken, as by some of the fathers, the Lateran Church, according to the ideas then received, was, as the mother, the representative, if I may so say, of all Christian Churches or Temples. And, if taken figuratively, which doubtless is the correcter view, and as symbolizing the living members of the professing Christian church, it was before an assembly that represented the whole professing church that he now thus showed himself.

The Council has been convened by the Papal Bull for the *extirpation* of the *schisms* and *heresies* that have divided the church;—its *union*, *reformation* and *exaltation*. And this is the arrangement for its proceedings; that before it transact official business, and the Papal Lion, who is using it as his instrument, speak his and its enactments, the mass be first celebrated, the litanies, gospel, and hymn, "Veni Creator Spiritus," chanted, and a sermon or oration, bearing on the business, pronounced by a selected member of the Council. Nor will it be well to pass to its enactments, in other words to the *voice of Leo*, which concluded its Sessions, without observing in the first instance the spirit and sentiments of this Council of the Christian church, as exhibited in the orations of these its appointed preachers. It will be seen how they ascribe to the Pope the dignity, titles, and relations to the church of the Lord Jesus,—just like the parties of whom I have before spoken; similarly make appeals to him, (founded on this character of Vice-Christ) as the hope and Savior of the Church; and similarly express their expectation of the fulfilment in his person and reign of the latter-day prophecies respecting the final blessedness, universality, and oneness of Christ's kingdom.—So, for example, in that of the 4th Session, by the Venetian prelate Marcellus, Apostolic Prothonotary. After notice of the corruptions, divisions, and dangers of the Christian church, he describes her as seeking refuge with the Roman Pontiff, and, prostrate at his most holy feet, thus addressing him: "I have compassed sea and land, and found none but thee to care for my preservation and dignity. Unhappy, degraded by wicked hands from my original high elevation, and with my heavenly beauty defiled by earthly pollutions, I come to thee as my true Lord and Husband; beseeching thee to look to it that thy bride be renewed in her beauty. And see too that the flock committed to thee be nourished with the best and spiritual aliment; the fold united in one which is now divided; and the sickness healed which has afflicted the whole world. For thou art our Shepherd, our Physician, in short, a second God on the earth." In similar strain, in the 6th Session, the Bishop of Modrusium, figuring the Holy Roman church as the heavenly Jerusalem, and the bride of Christ, each a favorite emblem with the orators, and after confessing the almost total extinction, at the time then being, of faith and piety in it, thus proceeds to express himself. "Is this Jerusalem, that city of perfect beauty, the daughter of Zion, the spouse of Christ? But weep not, daughter of Zion: for God hath raised up a Savior for thee. The Lion of the tribe of Judah, the root of David, hath come, and shall save thee from all thy enemies. On thee, O most blessed Leo, we have fixed

our hopes as the promised Savior." And then follows the supplication and appeal to him, in which other orators also unite that follow. "Vindicate the tent of thy spouse, that has been violated by the wicked! Purify what is polluted in the church! Amend what is wrong!—Against the infidels, (i. e. against the Turks,) gird thy sword upon thy thigh, O thou most mighty! Then by the fire and burning of the pastor's office, extinguish schism and heresy! That so, the great and ultimate reform and renovation having been accomplished in the church, and the world brought into the true faith,—religion, justice, and piety may flourish, the golden age revive, thine inheritance be restored to thee, the church escape from the great tribulation, the promised sabbatism begin,—all which, from the computation of times, seems close at hand;—and these prophecies, so perpetually of late the theme of conversation, be fulfilled; "Thou shalt rule from sea to sea, and there shall be one fold and one shepherd;"—"I saw the New Jerusalem come down out of heaven prepared as a bride for her husband;"—and again, "It shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and all nations flow to it:"—there being meant by the mountain of the Lord's house the plenitude of the power of his anointed one, his Christ in the Apostolic See."

Such, we see, is the appeal in these orations to the Leo, the Papal Lion of Rome; such the titles and offices, prophecies and hopes, attached to him and his Pontificate. And now hearken to the lion's voice, of which we were inquiring, as in answer. Accepting the deification, and the ascription to him of every title and office of Christ, as that which was indeed but his due, his first and preliminary act, in assertion of that sovereignty over the world, and fulfilment of that office of its administration, which thus in the Council, as in the painting, had been assigned him,—is the citation of the adherents of the Pisan Council and Pragmatic sanction, as schismatics and rebels. And behold, at the very threatening of his voice, both the schismatic cardinals, and the French king, hasten in public humiliation to renounce alike the one and the other, and to ask for absolution. On which, (according to the legend, "Prostratis placidus," "Supplices genosae ex audio,") the absolution is granted; and, in the confessed subjection of all the kingdoms of Western Christendom to the Papal supremacy, the schism healed.—Then against the Bohemian heretics, the only ones apparently known of as remaining, a citation is issued, with similar promise of consideration and clemency in case of submission.—And when, as was avowed in triumphal tone by the preacher in the Session following, no heretic, or maintainer of his own private opinion against the Pope's, was any more forthcoming, but all hushed in submission,—("Jam nemo reclamatur, nullus obstitit,")—then, and with a view to prevent any fresh rising of heresy or schism, and so to ensure the continued unity of his bride the church, without spot or wrinkle, in continued subjection to himself,—the Papal Lion thus again from the height of his apostolic office, as from the top of Mount Zion, issues his voice of command:—1st, that forasmuch as printing, that wonderful recently invented art, might be used to disseminate heretical notions, no books be printed without the previous censorship of the Pope's inquisitor in the district:—2d, that no preaching be allowed, or explanation of the Scriptures, except in conformity with that of the recognized fathers and doctors of the church, and no mention moreover made by them of anti-Christ, or specu-

lations mooted as to the time (since it was altogether hidden from man) of the final predicted judgment:—3dly, that the inquisitors fail not to exercise their vigilance, and proceed with all zeal against heretics, if afresh arising, in order to their utter elimination from the congregation of the faithful.—So much for the preservation of the unity of the church.—As to its *reformation*,—that for which so many cries had arisen for centuries, so many efforts been made, and hopes now expressed of there being at length the grand and final one,—he undertakes it as that which, like the rest, belonged to his province as supreme administrator: (“*mihi curæ est*.”) and accordingly issues enactments limiting pluralities, and forbidding a few other external abuses; but passes over, as needing no reform, and so adopts, and covers with the broad arrow of the Papal sanction, the whole doctrinal system of the apostasy, its demolatry, sorceries, and religious thefts and murders.—Finally, in order to the effecting of the last object of the Council, the exaltation of the church, i. e. of the church of Rome, he solemnly repeats and confirms the famous Bull, “*Unam sanctam*,” of Pope Boniface the VIII; in which Bull the unity of the church is defined as that of one body under one head, the Roman Pontiff, Christ’s representative; and of which this is the conclusion, “We declare, define, and pronounce, that it is essential to the salvation of every human being that he be subject to the Roman Pontiff;” prefixing thereto the declaration, “Whosoever obeys not, as the Scripture declares, let him die the death!”

Such is the voice of the Pope, the “Leo Papa,” like as of a lion roaring,—the fulfilment of another patristic anticipation respecting anti-Christ: and the whole Christian church, by its representatives in Council, assents and consents to it.—On which, each object of its assembling having, as they view it, been accomplished, the Roman church, by the Council’s reforming canons, been renovated as the heavenly Jerusalem, by the extinction of heresies and schisms made one, and by the universal subjection of secular princes elevated as mount Zion on the top of the mountains, a Te Deum of thanksgiving is chanted, and the Council concludes: and, in order to the increase of the joy of its members at this its auspicious ending, a plenary remission of sins and indulgence is granted to each one of them by the Pope, once in life, and in the article of death.

The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!”

BOSTON, NOVEMBER 27, 1847.

“The Advent Question.”

OUR COURSE—“DANGER OF DIVISION”—THE “PROCESS” OF “EITHER PARTY,” &c. &c. *continued* No. III.

The worthies whom God raised up in ancient times, who waxed valiant in fight, put to flight the armies of the aliens, wrought righteousness, &c., were not so destitute of common loyalty and common sense, but that they would be sure they had found the enemies of the Lord before they began the work of slaughter. But our modern champions, who assume to be specially directed of God, from some cause or other, are sure to do all their valiant deeds against Israel. Now, a rumor is heard that the Philistines have bid defiance to the armies of the living God.—The hosts of Israel are mustered.—The giant is discovered, and all are troubled.—At last the suspense is relieved: God has raised up a David; for the true Israel know that he can save, by many or by few. And there is some encouragement; for he has slain a lion or a bear.

His armor is ready, and he takes the field.—All hearts send up the prayer, *Heaven help our David!* and they feel that Israel is safe. But alas for us, all hearts, save those who are as far out of the way as himself, are at once puzzled and filled with horror!—The stone is hurled right against the forehead of “the Lord’s anointed!” By and bye, some Baalam teaches Balak to cast a stumbling-block before the children of Israel, since he cannot by any divination work out a curse for them. The idols and harlots of Moab have turned them away from the Lord, and the plague is strewing the earth with the dead. But there is righteous Phineas with his javelin—he will execute judgment—Zimri and Cozbi must perish, and the plague will be stayed. *Heaven help our Phineas!* But oh, horror! What is he about! He has mistaken those who are “weeping at the door of the tabernacle” for the sinners “in the tent.” The javelin of our Phineas is worse than the plague: this slays the wicked, that slays the righteous!

What is to come next, who can tell? If these are to help us, heaven save us from our friends! If we should now hear that God had raised up a Sampson, and that he was already at the gates of Gaza, we should expect, “as a matter of course,” that Jerusalem and the altar of God would soon be in ruins. And yet there is no reason to doubt that in all these cases the “best ability” is intended to be put forth. Not that they *try* to make such a division, but it comes as a matter of course.—Phineas, and David, and Sampson, will all find enough to believe that their “process will completely remedy the evil,” and illustrate “the importance of holding the truth in purity, unmixed with error.”

And pray where is the difference between “*trying* to make division,” and taking a position from which it is seen and admitted that it must “come as a matter of course!” a position which is announced by “*judging*” those who keep on in the old plan of operation, which has done everything on the Advent question that has been done, as “mistaken;” by fearing that they “are armed and equipped for the defence of the great question, and to stop an inquiry, or investigation, on every other doctrine;” by insinuating that they are “of this sort who are turned unto fables, and unable to come to a knowledge of the truth, of whom Paul says, From such turn away!” And yet we are told, in connection with all this, that neither “party will *try* to make division.”

Do such men know what they are about!—Do they know where they are? One thing is very clear, and it may be of some service to remember it here, the things we now see so much of did not exist when it was believed we were about to stand before the Judge of quick and dead. Then these questions were hardly named; and if we are rightly informed, the champion of them among us declared his “work was done on that subject.” Brethren were so far from pronouncing the curse upon us, as preachers “of another gospel,” because we were not “of one mind with” them on these questions, so far from turning away from us, or desiring their papers stopped, giving their substance freely to those who would blend their “favorite dogmas” with the Advent question, and withholding it from those who would not, refusing to hear brethren who disagreed with them “on the death-question,” and falsely reporting us as agreeing with spiritualizers, papists, and pagans, that nothing was said on the subject in the way of investigation.—It was enough to “proclaim the truth,” as it stands in the Bible, without using it as a Shibboleth, for “judging,” and jealousy, and “party.” We did not then have to spend half our time in laboring to remove prejudices from the minds of Adventists, created by false statements of our views and

course, made by partizans on these questions for the purpose of injuring us, before we could get them to hear us with candor and confidence. These things did not exist then, though there was the same difference of opinion; and when brethren now get into the same state—as we thank God they do when the truth is presented as it was then—these things all disappear.—And they will not go into the kingdom of God. This is our consolation. That truth which was the means of making us right then, keeps us right now; and it is our object to proclaim it still, as we have hitherto done. Others can do as they see fit about agreeing with, or opposing us.

We are glad to have all go with us who love the truth for the sake of its Author, and to know his will.—All who are as anxious and willing that the truth should make and keep them right, as they are that others should conform to their notions of right; all who in their relation to others can act on this safe and Christian principle, “In essentials, unity; in non-essentials, liberty; in all things charity!” we shall be glad to live, labor, suffer, and rejoice with, until our labor is done. Between these and others, of a different spirit and principle, we do not expect there will be any real union. There never has been, and there never can be, any more than there could be union between the children of the bond-woman and those of the free-woman among the Jews in Paul’s day; or between them that serve the tabernacle, and them that eat of the altar of which that in the tabernacle was the type.—From men of this principle and spirit there is nothing but disunion and death to expect.—The love of contention is their principle of action; contention is their element; and whatever may be their professed position, it is only a cover for the promotion of contention. They are as ready to “conquer a peace,” or fight for union, as anything else. They have no idea of letting anything grow till harvest, but what they are pleased to regard as “wheat.” You may fall down and worship as they appoint, remain silent, or be exterminated. They offer you “the koran, tribute, or the sword!”

These men, who have identified themselves with the Advent question, because they thought it a favorable opportunity to become distinguished by showing off “their favorite dogmas,” or have lost the interest they once had in the Advent faith, and which caused them to put every other question in a subordinate position, these are the only ones who make the mischief. It is not the difference of opinion, nor the expression of that difference, that does the evil; it is the determination to drive a favorite opinion at all hazards against everything that comes in its way.—Truth, charity, peace, the salvation of men, and the cause of God, all must be sacrificed, or put in jeopardy, wherever these apostles of mischief can find a way to accomplish it—fully convinced all the time, or pretending to be, that all that is good and holy require it.

Now it happens that there are several questions in which the Adventists have taken, or now take, considerable interest, and on which they have differed in opinion; but although they have differed, while those questions have been kept in subordination to the great question, they have occasioned no difficulty: all around us have been constrained to say, See how these Christians love one another. The question of the state of the dead, and that of the destiny of the wicked, are among those questions on which they differ, and no questions could possibly serve the purpose of the lovers of contention better than these.—They do not fail to make use of them. To them we have nothing to say. We speak to the friends of the Advent cause, as it has been, as it now is, and will continue to be while time continues, whether its friends be few or many.—We speak to them, whatever may be

their opinions on these or other incidental questions.

The prediction was sometime ago made, and we heard it, by one who stood high in the estimation of those who thought as he did, that if time continued beyond a certain point, there would be a split among the Adventists on these questions.—This prediction was made very much in the spirit and tone of Bro. Dammon, when he told one in ‘44, in reference to his “message” on feet-washing, kissing, and baptism on the type of Elijah, “This will go through the bands, and you can’t help it!”—That there are those all ready for this work, there is the fullest evidence. But are you ready for it? If you look at *what* is to divide us, and at the pretended reason, in its true light, we cannot believe you are ready. It is not, then, a disagreement in the fact, that the word of God states that the dead “sleep,” or that the wicked are to be “destroyed.” All are agreed in this general fact; and there never has been any difficulty when brethren have been satisfied to use this Scriptural language. The difficulty arises from insisting that this language must be understood according to a particular definition; while all must allow, that if ever there was a question, the terms of which fairly admitted of different definitions, these are such cases. This difference of definitions, in terms which all agree it is proper to use, is *the thing* on which the division is to take place; and let us look at the pretended reason.—It is gravely alleged in one quarter, that if the division comes, it will be on account of opposition to “the whole truth.” In another quarter, the Adventists are given to understand that “the Herald” withholds “the light” from its readers, substituting for it the most Christ-dishonoring “spiritualism”—even to the denying of the reality of death and the resurrection.

But are these things so? If they are, if there is good reason to believe that such determined unwillingness “to advance beyond our favorite dogmas” in Bible knowledge is manifested by the managers of our Advent organs; if the “Herald” has withheld the light from its readers, in order to mislead them on so important questions; if this is so, every Advent believer in the land ought to withdraw from the guilty, and the sentence of reprobation should be uttered against them without favor, without delay. But are these things so? Does it prove a want of interest in “the whole truth,” because men may not devote so much of their attention to every part of truth as another thinks they should, or as they themselves would desire to? Does it prove a want of interest in *any* particular truth, because another truth may receive the chief share of one’s attention? If either of these facts is proved by the above circumstances, then has it been the misfortune, not to say crime, of every man of God with whose history the world is favored, to be opposed to “the whole truth.”—For they have all had to serve God, in their generation, by giving special prominence to a “present truth.”—Does it follow that we are opposed to “inquiry, or investigation,” on temperance, slavery, peace, &c. &c., because we devote our special attention to the Advent question?—Must we not only give each of these Bible questions the place which belongs to another Bible question, but also enter into the endless and distracting controversies which have grown out of them all, and become partizans of some particular position in the controversy, or else be suspected of arming and equipping “to stop an inquiry or investigation on every” one of them? There is such a thing as independence and harmony in all the variety of the universe. More than one “devout astronomer” has read in the natural world a “delightful lesson of millennial love.” This is all we want, though we do not expect much

of it till he who sits upon the throne makes all things new, in the religious world. Every planet in the heavens has its appointed orbit. There let it move and shine, in its independent and harmonious relation to all the rest. If others wish to crowd every planet into one orbit; if they prefer chaos and confusion to order and harmony, they must expect the whole to become "wandering stars, to whom is reserved the mist of darkness forever."

We have learned from history, that there is a great difference between opposers of the Pope because he was opposed to God, and opposers of him because he was opposed to them. And we believe the principal reason why we have been considered so much like "popes," "tyrants," &c., was because we have stood in the way of those who desired to be so themselves. If the "fear" that we have our "hobbies" should prove that those who have created it, "have mounted their respective hobbies, and, Jehu like, have driven ahead in their sectarian zeal, until we see them where they now are," it would only prove, that "that which hath been is now."

And what reason is there for brethren to fear that we have "armed and equipped ourselves to stop an inquiry, or investigation," on "the state of the dead, and final destiny of the wicked?" We beg them to do us the justice to remember a few facts before they listen to such fears. 1. All the "light" they have received on these questions, before the organs now devoted to them existed, was given through organs and offices under our management. 2. Since the "Cry" and "Watch" stopped at New York, no brother has ever sent an article written for the "Herald," on those questions, that has not been inserted, excepting some that favored our own views.— 3. However we may have spoken of the unfairness and wickedness of the manner in which brethren who differ from us have contended for their views, no brother can, in truth, say, that we have ever treated him, on account of his views, in public or private, with less respect or kindness, than if he had agreed with us. If we had treated those who differed from us, on incidental questions, as some who differ from us on them all have treated us, (though we never supposed this effected the truth of their views,) there would be some justice in the complaints and fears of our brethren. We have never cherished such "fears," or given them to the public, till "meridian evidence put doubt to flight."— And then we have seen too many of our "dear brethren" more ready to stand by the guilty, than to sustain us in our attempts to "stop" iniquity.

"In conclusion, we say to our brethren, one and all," that while they find us still laboring publicly for the promulgation and defence of "the present truth," like Moses "when the time of promise drew nigh," as Paul has admonished us to do, "and so much the more as we see the day approaching," and in doing which the Savior assures us we shall be "blessed when he cometh," we mean, by the grace of God, that they shall find us also, like Moses, "faithful in all his house," ready for and rejoicing in every good word and work.— This is the view we take of the claims of "the Advent question," and if we know our duty, this is the course God would have us take in endeavoring to meet its claims. We may not confer with flesh and blood by departing from it. Others may forsake the truth; we must hold it fast.—Others may derange the truth by attempting to put some other part of the building in the place of "the top-stone;" we must take heed to the foundation, and how we build thereon.—Others may build thereon wood, hay, or stubble; we must use nothing, if we know it, but "gold, silver, and precious stones."—Others, comparing themselves among themselves, may oppose all decency and order

for fear of the form, or all excitement for fear of fanaticism; all names, and the observance of Gospel institutions, for fear of sectarianism—and thus get up a Babylon Babylonized—or all Christian liberty for fear it may be "used as an occasion for the flesh;" we must adopt, in all these cases, "the measure of the rule which God hath distributed to us."—Others may overdo the truth by disgracing themselves, the name of Christ, and all men, for fear they shall not be of no reputation; act like fools indeed, for fear they shall not become fools in the estimation of the world; or manifest the spirit of "dogs" and porcupines, for fear they shall be suspected of having too much sympathy with their brethren and fellow men: we must be sure that when we suffer reproach, and as enemies, by our fellow men, it is because we tell them the truth as it is in Jesus, not to offend them, not to make them of our opinion, nor to judge and condemn brethren.—Let others do as they may, from infirmity or depravity; we feel bound to "study to show ourselves approved unto God, workmen that need not to be ashamed," before God or men, "rightly dividing the word of truth."

We know very well that such a position must expose those who take it to the jealousies, and hatred, and false statements of all the narrow minded and evil minded, as it did the apostles and prophets; and that those who will defend an opposite course will be flattered and blessed by those who prefer it. We might, if we could have consented to bring such dishonor upon the cause and name of Christ, by becoming the abettors of all these elements of discord and death, have secured their favor.— We could not consent to this, and they have become our most deadly enemies, though they may use words of honey while their tongues are drawn swords. If others see fit to stoop to the work of their defence, they must take the responsibility—we can have nothing to do with it. If we must fight the battle alone, and fall at our post,—if those to whom we have looked as fellow laborers turn against us, and add the most painful part of our work, we shall still trust in God, who has kept the faithful record on high, and will not suffer our reward to fail. We did not enter upon this work because there was not enough for us to do in other fields, for contention, notoriety, or gain in this world; we do not continue in the work in view of any of these considerations. And when we have as good reason to believe that we have "mistaken" our calling, or done our work, as we had for entering upon it, we shall leave it like men, and let the world know it.

But what could be thought of the fear that we were imitating the sects, by entrenching ourselves in our favorite dogmas, and stopping an inquiry on all other doctrines? It does as little honor to our "ability," as it does to our sincerity and sense of duty to God. Does not every Adventist know, that nothing else but the apostolic hope, to be consummated at the coming of Christ, has made us one, and that nothing but this can keep us one? This is enough with all charitable and candid "brethren," who have any practical sense of the position we now occupy as to the end, and desire that as many as possible may be ready for it, why we should continue to make the Advent question "the great question." It is so with us, and if we are right, it should be so with all. Would to God there were more "to go with" that "party." Would to God there were more "to head" that "party," if devotion to the work of proclaiming the truth on which they stand, and by which they are to be saved, must make them a "head." We shall "go with" that party, be it few or many. And if all others abandon it, we pray that we may have grace, like Caleb and Joshua of old, to hold on, if we must be the "head"

and foot, and all the rest of the "party." To this "sect," thus "spoken against," as well as "everywhere" else, we belong. If others betray their trust, as they do their confidence in us, we shall still try to defend it. But does not all the sectarian danger arise from another source? not in making the Advent question "the great question," but in substituting other questions in its place? As soon as that is superseded as "the great" central truth by one subordinate question, with a determination to unite all who may unite on that subordinate one, a new principle must be introduced, that will wake up a similar spirit and effort on another and another, till the interest thus created on questions of lesser importance has destroyed the whole interest in the great question. We can have nothing to do in such work, and while we see the danger, we shall warn one and all against it, whether they will hear or forbear.

And certainly there is enough for us to differ about. How many are there who can get nearer to an agreement than Sibboleth to Sibboleth?—Why should we not "arm and equip for the defence of" these great questions "on which we differ"? Are there not "Albany Conference" Adventists, "Hartford Convention" Adventists, and Anti-conference Adventists? Seventh day, first day, and every day Adventists? Workers, and no workers? Shut-door, open-door, feet-washers? "Whole truth," and "apostate" Adventists? Baptist, Methodist, Calvinist, Episcopal, Congregational, and Presbyterian Adventists? Are not all these differences based on "great questions"? But yet for these shall we leave the Advent question, and equip for strife and contention? Does it matter nothing that God is speaking to the world as never before since men were on the earth? Is it nothing that we are on the eve of the judgment, by which the destiny of the world is to be decided? And shall we disregard our responsibility to warn the world of impending evils? We know it is said, that:—

"We ought to have so much of the spirit of Christ, and the love of truth, that we can discuss these, and all other Bible questions, without showing the least of the spirit of selfishness, or of sectarian strife."

That, "If we, as a people, cannot investigate any and all doctrines of theology, without evincing a spirit of sectarian strife, and dividing into a thousand factious parties, then we are not the people of God."

That we should "Talk, write, publish, think, and pray, more about union."

And that we should "Advocate in the spirit of love what you believe to be the truth, and be not tried with your brethren for pursuing a similar course in the same kind spirit," &c. &c.

All of which reads very prettily, and might be deemed kindly spoken, did we not remember that for speaking our sentiments in sincerity and love, we had by the same writer been classed among the apostates, and consequently enemies of God. We are always suspicious of great pretensions to a good spirit. Where such a spirit prevails, no reference to it is necessary. Had one of old really felt the love for Christ he pretended to, he would not have betrayed him with a kiss. Words which are drawn swords are none the more accepted for being smoother than butter. Had not Amasa suffered Joab to kiss him, the dagger of Joab would not have penetrated his bowels. And the treachery of Absalom was none the less real because he deceived Israel with the kisses he bestowed on them. Professions of good feelings, therefore, weigh little with us. We look to men's acts; and when they class with apostates all who differ from them, we find no acts that tend to union.

Men who wish to act together, will act together. They will shoulder to shoulder contend manfully for the question that unites them; they will not regard one another as apostates for a difference of opinion on other questions; they will not demand that their own notions on minor points shall be the standard of opinion for all whom they will fellowship. And they will honorably assist in bearing the common burdens of the cause.

A fearful accident occurred at the Falls of Niagara in the early part of this month. Among the attractions which the proprietor of the Museum had collected in his establishment were three large bears, secured by chains. A boy was employed with a wheelbarrow in clearing away the yard, and while taking away a load of dirt he was unfortunate enough to wheel it across the fore paw of one of the bears. The animal instantly became furious, and at one bound broke his chain, seized the poor lad, and hugged him with such violence that he died two days afterwards. Mr. Barnett ran forward to rescue the lad, but was immediately attacked by the bear, and so severely bitten in different parts of the body, that his life was for some time despaired of. The bear was shot dead without doing any more mischief. To prevent the recurrence of a similar calamity, the other two bears were destroyed.

The editor of the Cambridge "Chronicle," speaking of the frequency of fatal rail-road accidents in this country, says:—

"There is, and will be no security to the travelling public against serious accidents, until the sterner and more rigid laws govern men who manage and drive our steam engines. We saw it stated recently, that a man in England, through mere sport, stopped a rail-road train by attaching a red handkerchief to a stick and then waving it as the train approached. That individual was arrested, tried, and sentenced to ten years' imprisonment. Now by the rule of three, if a man guilty of such a misdemeanor is thus sentenced, what should be the penalty awarded to the men who carelessly tamper with the lives of thousands?"

The Lexington (Ky.) "Observer," of the 3d inst., says, that a woman by the name of Elizabeth Warren did not appear on the Monday morning previous, her house was opened, and she was found lying dead on the floor, and the room in flames. A hammer was found near, with which her skull had been fractured, and a rope which had been drawn tightly around her neck. The object of the murderer was to get possession of a sum of money which was in the house.

The Doylestown "Democrat" says:—"A small boy went after the cows in the evening, and was attacked by an eagle in a furious manner, and after having battled with it unsuccessfully for some time, was relieved by a dog, which at the time came to his rescue. Between the boy and the dog the eagle had to surrender, and was taken home in triumph, with the assistance of some of the neighbors. Its length from tip to tip, was eight feet."

The late English papers give the particulars of another of those sad disasters which are somewhat frequently occurring in the British coal mines. Six men were precipitated a distance of ninety fathoms, and literally dashed to pieces, by the breaking of the chain (owing to a flaw in one link) by which the men were being hoisted out of the pit.

During the prevalence of the cholera in Circassia, i. e., from the 16th of October, 1846, to the 14th of June last, 17,055 persons have been attacked with it, 6318 of whom have fallen under it. This malady made much lesser ravages among the Mussulman than among the Russian population, because, in the opinion of physicians, the Mahometans lead a more regular, sober life than the Russians, and dress more warmly.

Learned Wood Sawyer.—We have in this city a German, about 30 years of age, who was educated in one of the German Universities. He is an excellent Latinist, a good Greek and Hebrew scholar, and English, and is an excellent mathematician; with all these accomplishments, he is compelled, for want of better employment, to saw wood for a living. Detroit Journal.

Mortality in Business.—Mr. Coombe says:—"In the course of my experience, during thirty years in the profession of the law, in connection chiefly with the middle class of society, I had abundant proofs that those who prospered were active, intelligent, and moral; and that those who failed were deficient in these qualities, or in one or other of them."

Correspondence.

The Tabernacle of David.

BY G. NEEDHAM, ALBANY.

Acts 15:14-17—"Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this I agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

The occasion of the utterance of our text, was that troublesome question, Judaism. Paul and Barnabas, whom God had early instructed "that the Gentiles should be made fellow heirs" with the believing Jews, and who taught the same, had no little trouble with the bigoted adherents of Moses, who followed them, like some voracious monster of the deep, which tracks the vessel as it ploughs its way through the briny waters, ready to catch the first unfortunate victim of indifference or carelessness who may chance to fall in its way,—ready to entrap the careless, or entangle the weak in their toils, thus depriving them of their liberty in Christ; and imposing on them that burthen, which Peter says "neither our fathers nor we were able to bear." Their insolence finally became intolerable to the apostles, who determined to cut the matter short, by going up to Jerusalem, and laying the whole matter before the apostles, elders, and brethren. They went up. The church was called together. After much disputation, Peter reminded them how God some time before had sent him to the Gentiles; and how he had put no difference between them and the Jews; and appealed to them whether they dared to make a difference, when God had made none? This called out good Bro. James, who, perhaps, was as great a stickler for Moses as they had among them, in the language of our text. This decided the question.

I. What are we to understand by the tabernacle of David?

II. When was it to be built?

III. What is meant by the residue of men?

IV. What is it to seek after the Lord, in the language of the text?

I. What are we to understand by the tabernacle of David?

1. In its simplest sense, a tabernacle is a temporary dwelling-place—a house. David said to Nathan, "I dwell in a house of cedar, but the ark of God dwelleth within curtains." We must understand the prophet, then, to use the word in the same sense as he would had he said house.

2. It is used to signify man's probationary time upon earth. Abraham dwelt in tabernacles with Isaac and Jacob, typical of the short, the temporary, the pilgrimage stay, the sojourning of the children of the kingdom, in this preparation-place for that permanent, abiding, everlasting kingdom—that "house not made with hands, eternal in the heavens." So the apostle teaches us in 2 Cor. 5:1-10—"In this tent," he says, "we groan, earnestly desiring to go permanently into our habitation which is heavenly." So also Peter tells us he knew "the putting off [his] tabernacle was soon to happen," even as Christ had showed him; i.e., Peter expected soon to leave the world, his tabernacle, or temporary dwelling-place, in hope of a better, a permanent one.

3. It is used to signify a family, or the succession of a family. In Zech. 12:10-13, the phrase house (which must be understood the same as tabernacle) is used in this sense.—Read, and you will see that it refers to the lineal descendants of David. "And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son," &c. This was fulfilled when the relatives of Jesus bewailed him on the day of crucifixion—Judaism to the contrary notwithstanding.

4. In our text it is used to signify the royal house of David. David's royal family went to decay with Coniah. No "man of his seed" was to "sit on the throne of David, ruling any more in Judah at all." And although Nebuchadnezzar made Mattaniah, Coniah's uncle, king, yet that could not stand long, he being a "profane, wicked prince," whose reign God foretold by Ezekiel must come to an end, and so remain, "until He come whose right it [was], and I," said God, "will give it him." Thus it has been, and is to this day. The royal house of David is still "overturned." The Heir has been born, who was to raise it up, and "build up the ruins thereof;" but when he came and offered to do it, they rejected his offer with scorn. It

was therefore taken away from them, never more to be renewed, but to be given to a people who would bring forth the fruits of righteousness. He remains, therefore, king *de jure*, to this day.

II. When was it to be built?

1. It might have been built in His first advent, but for the fact that the nation rejected the Messiah. God, who knoweth all things, foresaw this, and made provision accordingly.

2. At His second advent. He will then take the throne of his father David, whether Jew or Gentile consent or not. There will be a waiting people, in whose hearts is his love, over whose affections he now reigns, who will hail him as their Anointed King. Who will say, "Blessed is he that cometh in the name of the Lord." "Lo, this is our God, we have waited for him." It will not then depend on king or president, high priest or pharisee, pope or bishop, whether He rules. It is the fiat of Jehovah Almighty. Let us be glad and rejoice in it. The downfall of misrule will then come; and thanks to our God, the days are at hand.

III. What is meant by the residue of men?

1. I remark, that the word *kataloipoi*, here rendered *residue*, comes from the same root that *leimma*, in Rom. 11:5, does, there rendered "remnant;" also that *katalipon*, in v.4, does, there rendered "have reserved." The root is *leipo*, which signifies, among other significations, to leave. *Kataloipo*, to leave, to reserve, &c. The idea is gathered of a reserve. The reserve, or remnant, according to the election of grace. Rom. 11:5.

2. It cannot mean a part, or reserve, of the world at large. God never uses superfluous words. Yet it would be a redundancy to say the residue of all the men of the whole world; and all the Gentiles upon whom my name is called: for they are all included in the first affirmation. God at no time ever had his name called upon any more than a reserve, or remnant, of the human family. I repeat, then, if it does not mean a part of a specified class of the human family, the terms must be superfluous, and consequently without meaning.

3. We will now inquire who that class of persons is? It is the saved, or sanctified, of Israel after the flesh. Otherwise those of the stock of Abraham, who believed, and have continued to believe, on Christ, to the present day. They constitute the residue, reserve, or remnant, of men, who, with all the Gentiles which have taken God's name upon them, and been called his people, will seek after God, while eternal ages roll around. I understand the prophet to use the phrase *men*, as Isaiah does *people*. Ch. 11:10—"Which shall stand as an ensign of the people" (Israel). Ch. 49:22—"I will lift up mine hand to the Gentiles, and set up my standard to the people" (Israel). After the kings of Assyria had carried the ten tribes away captive, we hear Hezekiah calling Judah and Benjamin "the remnant." 1 Kings 19:4. Isaiah also calls them a "remnant," ch. 37:31, 32. Speaking of the believing Jews, ch. 11:11, he calls them "the remnant of his people." The connexion shows that it is in the resurrection. It also shows that the Gentiles are to be gathered with them. They are called by Micah, 4:7, "a remnant," and seq. Paul calls them "a remnant." Rom. 11:4, 5.

IV. What is it to seek after the Lord?

1. I admit that it may sometimes mean to look after, as something not yet attained or found. But not so in the text. Reasons under proper head.

2. It sometimes means, to look unto, to have respect, cleave to, love; as in 1 Chro. 28:8, 9—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." Here *seek*, and *forsake*, be found, and cast off, are antithetic propositions. *Forsake* being the antithetic proposition to *seek*, the latter must signify *cleave to*. This point, I trust, is plain. Read also 2 Chro. 15:2; 19:3.

3. To look unto God for help—to obey and trust in him. Job 8:5; Ps. 63:1; 69:6; 119:2. Read for yourselves, and judge.

4. The text does not teach conversion. It is doubtful if the word is ever used in the Bible to mean conversion. In Matt. 6:31-34, our Savior tells his disciples (converted men), "Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) [i.e., take thought] for your heavenly Father knoweth ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Here the antithetic propositions

are, *seek*, and *take thought*. How do the Gentiles, the heathen, regard the things of time and sense? They love them—they pursue them—cleave to them, as the great and only objects of life. Well, says Christ, do not you do these things: but love ye—cleave to—pursue after—the kingdom of God, and its righteousness, as the great and only objects of existence, and all these things (that the Gentiles seek after) shall be added unto you. Please read ch. 7:7 and seq.

5. The text does teach, that the residue, the reserve, or remnant, of men, the election according to grace, and all the Gentiles who had been named after God—been called his people, would some time cleave to, love, look unto, or trust in, the Lord. The same doctrine is taught in Ps. 22:26, 27—"The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Why will all this be? Because "the kingdom is the Lord's: and he is the governor among the nations."

REMARKS.

1. We see what the object of preaching the Gospel is. Not to convert the whole world, at any given period of time, but "to take out of the nations a people for his name."

2. We see the object of building again the tabernacle of David. Not to convert men, but that men so converted might have a tabernacle, a hiding-place, in the day of trouble—a deliverer, a King. He is to be their refuge, and to him will they "seek," or cleave, for ever.

3. The tabernacle is not yet built. This is the day of preparation, and when all the materials are prepared, they will be gathered together; and David's Royal Son will reign over them for ever. To him will they cleave, and never forsake. God speed the day.

Your Gentile brother, upon whom the name of God has been called.

Albany (N. Y.), Oct. 20th, 1847.

"Annihilation."

Mr. Editor:—With your permission, I will offer your readers a few cursory thoughts upon the subject of Annihilation, and in which it will be my object to show, first, that what has been written in your columns, and in some other Advent papers, has proved nothing—just nothing—in favor of Annihilation; and, secondly, that, in strict philosophy and fact, there is, there can be no such thing as Annihilation.

1. Most of the articles I have seen on the subject are exceedingly unsatisfactory, because they do not define either the thing, substance, to be annihilated, nor do they show the existence of any laws by which its annihilation is to be brought about. Till they be done, we multiply words without knowledge; and hence it signifies nothing, to be eternally harping upon the language of Scripture, or particular words, such as "to destroy," &c., because we have no definite ideas as to first principles. The better course would be to settle first principles, with regard to matter and spirit, and then it would be comparatively easy to agree upon results, or the final issue of all things. As, for instance—1. All results must correspond with the cause, or causes, which have produced them; as there cannot be any result, or effect, without adequate cause.

2. As matter and mind, or spirit exist in motion, we infer the previous existence of the first producing cause, whose essential elements are Love, which causes existence; Power, which produces; and Wisdom, which shows design, in matter and mind, in adapting means to ends. And because the essential elements of matter must correspond with the first producing cause, Heat, Motion, and Light; which evolve Motion, in Forms, degrees, and spheres, from the lowest to the highest, and thus we have the Mineral, Vegetable, Animal, and Spiritual kingdoms; and from which we infer the law of eternal progression. The motions which give forms to matter, and thus develop spirit, are progressive, till they become individualized, and then they never go back. Thus, the Mineral kingdom, as such, never goes back; the Vegetable kingdom, as a kingdom, never retrogrades; the Animal kingdom, as such, is never annihilated, though the forms of animals composing it are constantly changing, and evolving higher forms, till it ascends, from Sensation to Mind. And as Mind is the perfection of the three preceding kingdoms, so they become individualized into a Conscious, Intelligent Spirit, corresponding in its elements with the elements in the essence of the first producing cause.

II. And hence we infer the progressive, un-

ending existence of the Human Spirit. The laws by which Spirit is developed and individualized, are eternal, and, consequently, as long as those laws exist, spirit must exist. And why not? We all admit the unending existence of matter, in some form or other. Not one particle of matter has ever been, or ever can be, annihilated, till the Divine Essence is annihilated by which it has been evolved. And yet persons, who believe in that Divine Essence, tell us that Spirits are to be annihilated! However, they have never told us, nor can they tell, by what laws this is to be done. They have said, to be sure, that God will do it. But God works by laws; and his laws are universal, invariable, and eternal. They correspond with his own essence; and hence these laws develop, and conserve,—they never annihilate,—NEVER! True, these laws do destroy, in one sense: the same as the Government of the United States may destroy its army, by disbanding them, or resolving the individuals composing it into another form, or into other relations to the country. And so a successful minister may be said to "destroy" the wicked, when he converts them from the error of their ways. The Washingtonians have destroyed many drunkards.

The laws of the eternal God abhor annihilation, as Nature does a vacuum.

LA ROY SUNDERLAND.

Boston, Nov. 9th, 1847.

REMARKS.

We have not understood that any one contends for the annihilation of matter. That matter, in its constituent particles, is not annihilated, on its decomposition, all admit. It is claimed, that in the second death the wicked lose their being for ever; and this they deny to be annihilation. It would, however, most clearly be an annihilation of their persons.

To argue, therefore, that this doctrine cannot be true, because matter is not philosophically subject to annihilation, does not, we conceive, meet the question at issue. Nor because particles of matter are not annihilated, is it, as we conceive, proved that spirits may not be. As the constituent particles of living animals are subject to a change which destroys and annihilates the functions of animal life, it is possible that the spirit within man might be subject to such a change as would annihilate it. We therefore cannot rest the eternal subsistence and misery of the wicked on any reasoning which is outside of the declarations of God's word. We believe that God can annihilate them, or can send them away into everlasting punishment; and that he will do either, as he has revealed it in his word, and on the testimony of which we alone rely—understanding the words of inspiration as they were understood by those who sat under the teachings of the apostles, and were received by the church in its best and purest ages.

As to the law of progression, revelation is the only source of evidence on which we can predicate anything respecting it. God works according to his own will and pleasure; and only so far as he has revealed his will in the Bible, can we judge of his purposes.

LETTER FROM BRO. E. HUTCHINSON.

Dear Bro. Himes:—It may be that I ought to write you a few lines at this time. I think that my general health is improving, though my throat is still in a rather afflicted condition, so that it would be imprudent for me to preach at present, or, indeed, speak much in any way. The disease is of a chronic nature, and, consequently, will require some time to come, even under the best of treatment. I think it has existed, in its incipient stages, for some time, as I often had a sore throat while laboring in Europe. The physicians in New York whom I consulted, told me that it would require time and care to effect a real cure. They also said that the danger is of it extending to the lungs, and thus terminate in consumption; though I am encouraged to hope that it may not, by the use of proper remedies, and due caution. They told me, likewise, that I must for a season suspend my public labors. The elongation of the uvula, or palate was only a small part of the disease; or rather, an effect of the disease. I make this remark, as some got the impression from the wording of your kind notice of my affliction, that I should be well as soon as the wound, occasioned by the operation on the palate, was healed. If that had been the case, I should have been all well in about three

days after the operation. I may remark, that I look upon it as very providential that I went with you to New York, as it gave me a good opportunity of ascertaining the nature of the disease under which I felt myself previously laboring. And I would gratefully acknowledge the Christian sympathy and kindness which some of our friends in New York manifested during my stay in that city. They will live in my warmest affections and deepest solicitudes. I should like to write to them, according to their request, but it is almost as hard for me to write as to speak. I am able, however, to attend the means of grace, for which I feel grateful. I attend meetings in the place where I am staying, and I do not entirely refrain from speaking. And although I am not now able to labor as I have done, yet I do not feel to mourn, as perhaps the grace of God may be more glorified in patient suffering than in active labor. And I feel unworthy of the least of all the Lord's mercies.

My dear wife and children are well, and we have food and raiment for the present. I was reminded, a few days ago, by a Methodist minister, that I had cut myself off from "The Superannuated Preacher's Fund." True, its benefits would have been useful at this time; but I still feel it good to live on the promise of Jehovah. Praise ye the Lord.

On my way from New York to Canada, I turned aside to Low Hampton, and called upon Mr. Miller for the first time, though I could remain only a few hours. I was much gratified with my visit. Our conversations on the things of the kingdom were instructive and refreshing. It would seem that Father Miller will not be heard much more in public, as he feels the infirmities of age; yet his whole soul is in the Advent cause. I should think that Mrs. Miller is one of the kindest and best of women. Their sons and daughters all seem to take a lively interest in the truth, and they show much respect to those who labor in the cause of Christ. Mr. Miller's home bears no marks of superfluity, as though he had been of those who suppose that gain is godliness, but of those who are looking for an inheritance in another state.

Bro. Himes, we hope to see you in Canada East this winter, if the Lord will. We had rather have you in a milder season of the year, as the winters here are dreary and cold, but we had rather see you in winter than not at all. You must do what you deem best, but you have a hearty invitation to this field, in which the Advent brethren are widely scattered. It is doubtful as to what my health will be, but I hope to be able to meet you at the Line, and conduct you from place to place. Yours in the blessed hope.

Waterloo (C. E.), Nov. 9th, 1847.

LETTER FROM BRO. T. SWEET.

Dear Bro. Himes:—It is with much gratification that we receive the "Herald" as a weekly messenger, bringing to us the glorious news of the return of the Nobleman. Next to the Bible, do I search its contents, for it is the only source from which we hear anything on this most glorious subject. We have never heard any one preach the Advent near, fully and with clearness, save Bro. Adams and E. Canfield. Many of our preachers dare not approach the subject, lest they should offend fine ears, and bring reproach on themselves. May the Lord have mercy on such, before he shall arise to shake terribly the earth.

The course you have taken in conducting the "Herald," is encouraging and pleasing to me, as I am not much of a friend to religious controversies, which often gender strife. My prayer to God is daily that you may, amidst all your trials, and afflictions, and persecutions, be firm to the end, and continue to give meat in due season.

Dear brother, pray for us, that we faint not at our trials, which are not a few. For I am persuaded, that our light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory, if we prove faithful to the end. We find much comfort in reading the "Herald," as we thereby see that there are others looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. We are patiently waiting for our Deliverer, when we shall see him as he is, and be like him, and when we shall meet all the dear brethren and sisters who love his appearing. I have loved and cherished this blessed truth concerning the coming of Christ, from the time I was converted to God, and began to read the Bible for myself; and I still delight in it, for it brings to me great peace of mind, and destroys the love of this present evil world. My prayer often is, with the beloved disciple, "Come, Lord Jesus, come quickly." Yet I wish to be found occupying till the Master comes.

Rose (N. Y.), Nov. 7th, 1847.

LETTER FROM BRO. J. CUMMINGS.

Dear Bro. Himes:—When I look round on the state of things, it truly appears that Satan does desire to have us all, that he might sit us down, I think, therefore, we should pray for each other, and let our works agree with our prayers, and strive to build each other up on the

truth, and in the faith of the gospel. I hope and trust there are watching souls who are not ignorant of Satan's devices, but are aware of his efforts to scatter and destroy the little flock, and who will therefore put forth extra efforts to defeat the enemy. This can be done only by unfeigned love to the brethren, which is always in opposition to the works of the enemy. Let us exercise that charity which covers a multitude of sins; and when we speak, let us use soft words and hard arguments.

When we consult the true chart and map of our counsel, we can come to no other conclusion, than that the great God and our Savior Jesus Christ is speedily to appear, when the opportunity for doing good will be past. And seeing we look for such things, what manner of persons ought we to be, not only in all holy conversation and godliness, at all times, in all places, and under all circumstances, but also possess and manifest that charity that suffereth long, and is still kind; that envieth not; that is not puffed up; that doth not behave itself unseemly; which seeketh not her own; which thinketh no evil; which beareth all things, endureth all things, and which never faileth. Then we should see more love and union prevail, God's name and word honored, his cause more rapidly advanced, less contention and strife, and more of the precious lambs of the flock saved from destruction. Shall we merely read, and think, and speak of these things, or shall we do them? Let us do them all. If there ever was a time when we should be ready, it is now. The blessed truth of the coming King has been precious to me, and I still believe it is truth, founded on the word of God.

"O may thy word be dearer still,
And studied more each day;
And as we view thy coming near,
Help us to watch and pray."

This is the prayer of my heart, and that I may be found among those who shall be ready for the coming of the Lord. There is a great work before us, and the Lord help us to attend to it. Let us take heed that we do not more harm than good. I do not mean that we should do nothing, but that we should be sure that what we do should be for the advancement of the truth. We have but little time to spend, and how important it is then that we spend it right. Let us take to ourselves the whole armor of God, that we may be able to stand in the evil day, and having done all, to be able to stand.

Providence, Nov. 15th, 1847.

Bro. O. R. FASSETT writes from New York city, Nov. 15th, 1847:—

Dear Bro. Himes:—I am here at the residence of our beloved Bro. Young, partaking of his kind hospitality. We have closed our labors at Carmel, and spoke to the brethren in this city three times yesterday. Our meetings continued at Carmel with unabated interest until their close; and when we left, there was still a great interest to hear more on the subject of the Advent. The brethren themselves were quickened, besides being happily disappointed in the result of this one effort. They are wishing to make arrangements with Bro. Jones to visit them monthly, and hold a series of meetings. The seed that has been sown among that people I expect soon to see spring up. Bro. Laban Cole designs to write you the result of our labors in that vicinity. We had a good season at the Hall in this city yesterday. The three meetings were well attended, and in the evening we had an unusual gathering, the Hall being inconveniently crowded. The word was listened to with solemn interest, and our brethren seemed to enjoy the services of the day very much. I should think the brethren in this city are quite engaged at the present time, and that the cause was in a healthful and flourishing condition. May God water his church with the dews of divine grace.

Bro. JAMES DANKFORTH writes from Massena, N. Y., Nov. 3d, 1847:—

I think the state of the good cause is rather better in this place than it has been for two years past. Yet the brethren are much scattered. Bro. H. Buckley has been with us two Sabbaths, and preached to good acceptance to respectable congregations. We have been convinced that the people will yet hear on the glorious subject of the kingdom of God. I would remind you of your promise to visit this place; there is a general anxiety and expectation on the subject of your coming. I think this is a very important field, and should be occupied by some efficient laborer.

Bro. A. SHERWIN writes from Grafton, Vt., Nov. 2d, 1847:—

Dear Bro. Himes:—The past week we visited Shrewsbury, Vt., where we found a few who are looking for the kingdom of God. We baptized three willing believers, who have gone on their way rejoicing, in hope of a better resurrection: which hope, according to our faith, will be speedily consummated. The everlasting kingdom is before us, an inheritance incorruptible, undefiled, that fadeth not away. Crowns of glory are in reserve for those who love his appearing. May heaven smile upon us, and hasten the deliverance of his waiting, afflicted people.

Bro. ISAAC MARSH writes from Ontario, N. Y., Nov. 8th, 1847:—

Dear Bro. Himes:—The "Herald" is a welcome messenger to us, and I hope it will be sustained. There is much opposition in this place to the Advent doctrine; yet there are a few brethren and sisters who are looking and praying for the speedy coming of our Lord. We have meetings weekly, and preaching occasionally, and are made to rejoice in the glorious hope of soon seeing our blessed Redeemer stand on the earth. May the Lord sustain you, dear brother, in your labor of love, and soon gather his elect into his everlasting kingdom.

Bro. S. SPOONER writes from Brandon, Vt., Nov. 17th, 1847:—

Dear Bro. Himes:—I am still much pleased with the "Herald," and esteem it a great blessing to myself and family. This seems to be the expression generally of those of its patrons who are interested in the blessed truths it advocates. It greatly rejoices my heart to reflect, that the six thousand years' reign of wickedness is about to be closed, and succeeded by the peaceful reign of righteousness. May the Lord grant us grace and strength to hold out to the end, as well as to do and suffer his holy will.

English Correspondence.

LETTER FROM BRO. JAMES CATLEY.

Dear Bro. Himes:—I stand in need of all your prayers, to enable me to stand fast in the Lord, and in the power of his might. I feel I have much to do with myself, the world, and the devil, and professors not excepted, who are frequently saying, "Where is the promise of his coming?" Thank God this is a Scripture sign that we are in the last days; and although intended as a stigma upon us, it tends to increase our faith, and confirm our hope, whilst we see so strong a sign set up by our opposers themselves, although they do not think that they are the scoffers spoken of in Scripture; but that at some future day, when they think the end will draw near, and men will say, "Where is the promise of his coming?" These are, I suppose, in their judgment, to be the scoffers alluded to in Scripture. Alas for them! their own ignorance is bound up in the very words they utter against us, and like a shell on a man-of-war, destined to carry death and devastation into the enemy's camp, it unexpectedly strikes the tackling of their own ship, and spreads its death at home. "Behold I come as a thief!" May we be wise enough to see the folly of others, and escape for our lives, lest worse things come upon us.

I thank God that ever I embraced the Advent doctrine, and examined the Scriptures for myself; for in so doing, I see more clearly into the false position in which I once stood, and the necessity of searching the Scriptures daily to see whether these things are so. Praise the Lord! since I have read the Scriptures with Advent views, what before appeared "things hard to be understood," have now, in many instances, become comparatively easy. The word of God has become a light to my feet and a lantern to my path: I have pleasure in reading it, and I often go to it with the eagerness of a hungry man to his dinner; and when I have gained my point, by digging for the hidden treasure, I return as one having taken great spoil. Glory be to God, who hath done so much for me!

Since I saw you, I have employed some of my thoughts on Jer. 31:31-34. This is a part of Scripture prophecy often quoted in defence of the conversion of the world by post-millennialists. I need not quote the words, as you have your Bible at hand; take it, therefore, as a part of this letter, and examine it, together with Heb. 8:1-13, and see whether Paul and Jeremiah mean the conversion of the world, or the teaching of the world under a new and better covenant, established upon better promises. Paul says "the law made nothing perfect," but the bringing in of a better hope did, by which we draw nigh unto God (7:19); evidently showing that the blessing of conversion was to be upon the condition of drawing nigh unto God. But if we draw not nigh unto God with a true heart, whatever theoretical knowledge we may have, whether derived from hearing the gospel preached, (for that I believe is the meaning they intend to convey when they say, "Ye shall not say to your neighbor or brother, Know the Lord, but all shall know him, from the least to the greatest,") or any other source whatever, we cannot be saved; although we live in a dispensation when Jeremiah said all should know, or be taught, so as to have an opportunity of being saved if they would.

And when this teaching has gone through the nations of the earth, then shall the end come. May you and I, my brethren, be ready for that day. I think, therefore, if you examine and compare Paul to the Hebrews with Jeremiah as quoted, you will not only see that the coming of Christ, or new covenant, was intended; but that under such new covenant, not only the sons of Abraham, which the Jews only considered their neighbors and brethren, but likewise the Gentiles, the whole world, were to be taught the gos-

pel, and all, whether Jews or Gentiles, that accepted the terms of the above covenant, and got into the merits of it, should be neighbors and brethren. So that the time which so many are supposing to be yet in the future, I hesitate not to say, is more than eighteen hundred years old.

I remain yours, as ever, in the Lord.

Garforth, Oct. 8th, 1847.

Extract of a letter from Bro. C. A. THORP, dated Middleton, near Leeds, Sept. 30th, 1847:—

Dear Bro. Himes:—The Advent believers of Leeds and the neighborhood, send their kind salutations to you and the dear brethren of the like precious faith in your country. We beg to add the sound of our voices to the multitudes who would gladly encourage you by saying, "Go on, and prosper."

The Lord hath blest the labors of his servants in Leeds and the neighborhood. We feel an inward satisfaction that we have done our duty, as respects the proclaiming of the midnight cry, &c., in this vicinity. We have gone into the highways in Leeds, and six or eight miles round. We have not shunned to declare the whole counsel of God, so far as we were acquainted with it. We have not feared the frowns, nor courted the smiles or approbation of men; but we have stood the brunt of battle, and the keen arrows of persecution: we have been turned out of society, and have given up friends and connexional ties of all kinds, for the truth's sake. But the Lord hath already more than recompensed us. Our meetings are always crowned by the influence of the Holy Ghost, and the Lord hath made us indeed "a band of love." We often have souls for our hire, and we think that our fellow-laborers ought always to look for and expect the conversion of sinners as the natural result and fruit of their labors.

Brethren Routon and Burgess were, I believe, the first messengers of God who aroused a serious attention to the glorious subject of the Advent in this neighborhood, who, together with Bro. Winter and Micklewood, who came after them, were instrumental in the hands of the all-wise God, in sowing seed which has sprung up some ten, and some twenty fold. There are only four or five at present amongst us who received the truth from them; but the Lord hath made us useful who were then enlightened. Doubtless there are many looking for the Lord who were then enlightened, but we know nothing of them.

Do not despair of the fruits of the English Mission. Much good has been effected, and the Lord will continue to bless the labors of the faithful.

We feel very sorry that the "European Advent Herald" is (apparently) discontinued. We already feel our loss.

Eagerly desiring the coming of the day of God, the establishment of peace, truth, and righteousness throughout all the earth, and the welfare of the Advent cause and believers, I remain your humble brother in the bonds of the gospel.

Extract of a letter from Bro. JOHN COCHRANE, dated Barhead (Scotland), Sept. 30th, 1847:—

Dear Bro. Himes:—I take this opportunity to address you, for the purpose of returning you my sincere and hearty thanks for your kindness in forwarding the "Herald" to me. I do assure you it is a welcome visitor to me, and to my mother's family. It contains, indeed, good news from a far country,—it is like a well-spring in a desert land to the thirsty soul. I have also to thank you for your kindness in sending me a copy of your "Statement of Facts" on Popery. I look upon it as a valuable work.

I have been looking forward with pleasurable expectation of your arrival again in this country, to prosecute the good work you have already begun. I have no doubt of your success should you come, as the Lord will bless his truth.

Undoubtedly Bro. Hutchison has informed you of the great controversy that is going on in the Church just now on the nature of the Atonement, the question of Predestination, and the other contingent doctrines. I take the liberty of sending you a small work from the pen of one of the ablest writers of the new view party, so that you may have an idea of the controversy, and that you might know better how to act if you should again visit this country.

There is very little said in this place about the coming of our Lord; the faithful effort made by Bro. Hutchinson being, in a manner, lost, by not being followed up. However, there is still some interest in the truth yet, and if followed up with another course of lectures, I have no doubt that it would result in much good. The church that I meet with are much interested, and would like to hear on the subject. Bro. Hutchinson's lectures led them to search their Bibles on the subject, and the light already begins to break on their minds. A second course of lectures would accomplish far more good than the past, as it would establish those who are wavering on the matter. So if you, or any other brother, should visit this country, I hope you will not fail to come this way, and we will do what we can to help you on your way after a godly sort.

My mother, sisters, and brother keep firm in the hope, and unite with me in love and thanks to you and all the dear brethren and sisters.

Foreign News.

The "Acadia" arrived at this port on Saturday last, bringing intelligence from Liverpool to the 4th inst. The Canada mails were landed at Halifax, and were not permitted to come through the United States, by order of the British Government.

The commercial disasters still continue, although somewhat mitigated; and several banks and large firms have stopped payment. The prospect looks dark in the future.

M. Capo de Feuillide, who was sent to Ireland by Count Mole, to write the history of that country, has received a similar historical mission to the United States of America.

The beggars of London number 60,000, and the alms they obtain amount to £1,200,000 a-year, an average of £20 a-year for each beggar, which is as high an average as that of the income of the working clergy in Wales.

On the night of the 13th ult., M. G. F. Goeransson, Cashier-general of the Bank of Sweden, was found assassinated in a street of Stockholm. Death had been occasioned by stabs in the breast with a knife.

A Calcutta paper notices that the past year has been rendered memorable in the annals of the Indian trade, by the circumstance that the exportation of cotton goods to England has entirely ceased, as not a single yard of Indian piece goods was shipped.

On the 18th ult., nearly the whole village of Provence, Canton de Vaud, Switzerland, was destroyed by fire. Forty-two houses were entirely consumed, and 220 persons, most of them poor, are left without a shelter.

On the 22d ult., the custom house officers in Newry made a seizure of twenty-two barrels of American flour, in which was found a large quantity of cavendish tobacco.

The Imperial Academy of Sciences at St. Petersburg has offered a prize of 3000 roubles for the best "history of the cholera."

A gentleman committed suicide on the 28th ult., by precipitating himself from the whispering gallery of St. Paul's to the ground. He was killed instantly.

There are nearly 18,000 factory hands in the borough of Manchester without the means of employment. In Ashton-under-Lyne 3877 hands have struck work; whilst the unemployed in that town and Lancaster, Preston, and Bolton, amount to 4679. Besides the above, in nine towns in the district, there are no fewer than 14,500 hands unemployed, besides those who have struck, which amount to 249.

An encounter has taken place between the British sloop-of-war "Hound," and the French brig-of-war "Abeille," in consequence of the French brig not showing her colors properly; two shots were exchanged, after which, the vessel being ascertained to be French, an officer went on board with an apology, and the matter terminated in the most courteous and amicable manner.

IRELAND.—This country still remains a prey to anarchy and confusion, so that murders—cruel, horrid, blood-thirsty murders—continue to disgrace the south and western provinces. The question of tenant-right is now being much discussed, agitated from one end of the kingdom to the other. A kind of monster meeting was held at Kilmacthomas on the 24th. The object of the meeting was, to take steps to promote the "tenant-right" question. A petition to Parliament was agreed on; and after some other minor business had been transacted, the assembly, which some of the Dublin papers estimate at twelve to fourteen thousand, quietly dispersed.

Among the melancholy events of the day, we must note the suicide of Prof. McCullagh, of the University of Dublin, which took place early last week. The learned gentleman has brought on temporary insanity by excessive study.

At Dublin there is a severe pressure felt for money; but matters are not worse than they were a week or two ago.

FRANCE.—The number of commercial bills due and payable to the Bank of France on the 30th ult. was so great, that it became necessary to employ additional collecting clerks, a fact unprecedented in the annals of that establishment.

The "Commerce" quotes the following letter, dated Toulon, the 27th ult.: "The steamer 'Tonnerre,' which has been ordered to hold herself in readiness to put to sea, will, it is said, convey to Civita Vecchia the 15,000 muskets supplied by the arsenal of Toulon for the armament of the National Guards of the Roman dominions. Several pieces of artillery are likewise to be sent to the Pope. The steam frigate Vanban sailed to-day for the coast of Italy, with despatches for the Prince de Joinville."

It is reported that government will, during the next session, bring in a bill to repeal the law that excludes the Bonaparte family from France.

As Marshal General of France, Marshal Duke de Dalmatia will take precedence of all the marshals of France.

SWITZERLAND.—The intelligence from this country is still contradictory, but, on the whole, appears more pacific in its character. At the meeting of the Swiss Diet, a conciliatory spirit is said to have been manifested by the majority.

An attempt against the life of M. Salis Saglio, commander-in-chief of the troops of the Sonderbund, was made on the 3d ult. by several ruffians, who were fortunately arrested.

ROME.—The Pope has issued a decree, instituting a Council of State, to consist of "recommendable persons" from each of the Pontifical provinces; to aid his Holiness in the government of the Pontifical State.

Summary.

Toby mountain, between Montague and Sunderland, was encircled with a belt of fire on Saturday, and hundreds of acres of woodland burnt over.

During the month of October, twelve persons were fined two dollars each in the city of Boston, for smoking in the streets.

Jonathan Hanning has been committed to prison in North Whitehall, Pa., for the murder of Caroline Fritzinger, the girl found stabbed with a butcher knife, in H.'s house.

Edmund Lane, 24 years of age, was killed in this city, by a bank of earth caving in and burying him.

A man committed suicide a short time since at Burlington Falls. Reports say that he had recently arrived from Montreal, and that previous to committing the rash act, he acknowledged the murder of four men in Montreal—two of them recently.

Miles J. Rockwood accidentally fell upon the circular saw in his mill in Brookline, N. H., on the 15th, and his body was cut in a horrible manner, so that he survived but four hours. He was 26 years old, much beloved, and was married to a beautiful young woman only three weeks before.

The Hon. Jabez W. Huntington, of Norwich, Ct., died at that place on the 1st inst. For many years, the deceased has filled high and responsible offices, and by his death, the U. S. Senate is deprived of one of its most active members.

Edwin Fuller, arrested for burning a house near Deathville, Mass., committed suicide in jail on Saturday night, by hanging himself.

The house of widow Groves, near Wiscasset, Me., was burnt on Saturday night, and she and her brother, Mr. Reuben Young, perished in the flames. They were both upwards of seventy-five years old.

A girl of 16 years, daughter of a wealthy farmer of Goshen, Ct., has eloped with Mr. John Quin, an Irish lad, who worked for her father.

If the emperor of Russia chose to sell out the stock he holds in the British funds, he could drain the bank of all its gold.

In Springfield, Ohio, Dr. John Patton took a small quantity of strychnia on the point of a pen-knife, by mistake for morphine, and died in consequence.

French steamer Philadelphia, Capt. Bessen, left New York for Havre with only four passengers.

The bull fight which took place on Sunday in Washington square, New Orleans, was attended by over two thousand persons.

In Jefferson city, Mo., Jesse P. Loller, one of the most respectable citizens, who shot his wife as she walked behind him on a narrow bridle path, was tried for murder, and acquitted. The dying woman declared she believed it was a mere accident; her father and mother procured the indictment.

At Birmingham, England, Oct. 23, Mrs. Ann Wilkes, who had kept a small shop in Cheapside, cut the throats of, and killed her three boys and a girl, aged 4, 6, 8, and 12 years, and very nearly killed herself, but her own life will probably be saved. No reason is given for the horrid deed.

Peter Dougherty, a young man, hung himself with his pocket handkerchief in a New York station house, where he had been placed while intoxicated.

Coroner Smith, of this city, held an inquest on the body of Edward Livingston, brakeman to a down freight train on the Worcester Railroad, who was found about 8 o'clock on Thursday evening, near the "Arsenal Bridge," in Watertown, dead on one of the cars. It is supposed that he must have been instantly killed, in passing under a bridge, by being struck on the head.

Reuben Ware's barn in Needham was burnt on Thursday night, with its contents; probably set on fire accidentally by a vagrant lodger therein, as a bundle of clothes was found near by on fire.

We learn from the Wheeling (O.) "Times," that the splendid mansion and grounds of J. W. Gill, Esq., have been purchased by Bishop Whelan, in behalf of the Roman Catholics, for about \$10,000. This will be converted into a seminary of the first class, for the Roman Catholics.

S. DANIELS.—We add to our note of last week, in regard to the Big Tent, the following facts:—1. The \$50 that we had to pay, was mostly on the old bill of freight. A small bill only was incurred by Bro. Daniels, in sending it from Chicago to Buffalo. 2. The \$80 that we proposed to pay through Bro. Armstrong, could not be met as we wished. Bro. Daniels informs us that he has received but \$15 towards the expenses. Friends having supposed it was paid did not send him their contributions. Bro. Marsh received \$17 for the object, which, we think, should be paid to Bro. Daniels. We hope the friends will now understand the matter, so that those interested may aid the brethren who involved themselves in this effort to do good. We will do our part towards it.

MUSIC AND POETRY.—Our friends have sent a variety of pieces, both of music and poetry. We thank them for the interest which they take in this matter. They have all been put into the hands of a professor of music, and those that are judged to be of service to the cause of Christ will be given from time to time, as our means will allow. Let none be discouraged because their articles do not appear. Keep at work.

LOWELL.—We gave eight lectures in Lowell last week. Good attendance during the week at Kirk-st chapel, and a very large attendance at the City Hall. Saturday evening, and all day Sunday, we had a good hearing, and have some evidence that good was done. The Advent church in that place enjoys the labors of Bro. P. Hawkes, and is in unusual prosperity.

NEW AGENCY IN LOWELL, MASS.—Bro. Lewis L. Knowles, 190 Merrimack-st., has taken the agency for the "Herald," and our Advent publications, the "Harp," and books of all kinds. Our friends in that city and vicinity will call hereafter upon him for them. If any of our subscribers should wish their papers to be sent by mail, they will notify us.

AGENT IN HARTFORD, CT.—Bro. Aaron Clapp has taken the agency of the "Herald," and other publications. Our friends there can pay their subscriptions to him.

CANDID.—A Baptist paper, just commenced in Virginia, says, that it "shall support the cause of Christ generally, except in such practices as are in direct opposition to the interpretation of Scripture by Baptist standard authors, and Baptist practices!!!"

BUSINESS NOTES.

L. Wiswell.—We have sent you, as directed, a bundle of books. We also sent you, one week since, a set of large Outline Maps, in a separate bundle.

A. Babcock, \$1 (paid to 362).—We have none.

I. N. Spear.—You and D. Spear were each credited \$1, you to 345, and D. S. to 378. We have stopped his, and sent it to you, as you direct, with yours.

H. Escheleman.—We cannot find your name on our books. We think the paper is not sent you from this office. Some friend may send it to you.

M. S. Fry.—We published no paper of the date you mention. By looking at your papers, you will see that No. 11 of v. 8 was dated Oct. 16, 1844. In that paper we stated we should not publish the following week; and No. 12 is dated Oct. 30, so that there was none of the 23d.

J. Peterson, Jr.—The \$1 sent last Feb. by H. P. L. just paid the balance due at that time on the "Herald," and was thus credited.

R. V. Potter.—We sent you in Bro. Barringer's bundle. R. B., of Lockport, N. Y.—You will receive the "Addition to the Supplement," by mail, through Bro. E. Galusha.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies.	\$513 70
W. R. WELLS, of Wells, Hamilton Co., N. Y., stops his paper, owing	5 64
Dr. N. D. TIMMONS, of Allensville, O., discontinues his paper, owing	8 82
Total delinquencies since June 1st, 1846.	558 16

WESTERN MISSION.

E. Richardson. 8 00

HOME MISSION.

E. Richardson. 7 00

NOVA SCOTIA MISSION.

E. Richardson. 10 00

The address of H. Munger is West Springfield, Vt.

APPOINTMENTS.

The Lord willing, Bro. Himes will preach at New Salem three times on Lord's day, 28th inst.; at Montague, Monday evening, and Tuesday afternoon and evening, 29th and 30th; at North Leverett, Wednesday evening and Thursday afternoon and evening, Dec. 1st and 2d; at Northfield Farms, commencing Friday p. m., and hold over Sunday, Dec. 3d, 4th, and 5th; at Whately, Tuesday p. m. and evening, Dec. 7th, where Bro. Ellis, Farwood, and Morton shall appoint; at Conway, Wednesday and Thursday, 8th and 9th, where Bro. Wheelock, Rice, and Munroe shall appoint; at Ashfield, Friday, Saturday, and Lord's day, 10th, 11th, and 12th. Afternoon meetings at 1 or 2 o'clock, as shall be notified at the time of the meeting; evening meetings at 6 o'clock.

The Lord willing, I will preach at Northfield Farms, Mass., Thursday, Dec. 2d, where Bro. Johnson may appoint. At Northfield Mountain, Friday, the 3d, and continue over the Sabbath. It is hoped there will be a general gathering of the Advent friends in this region. At Chickopee Falls, Tuesday, the 7th. At Cabotville, Wednesday, the 8th. At Springfield, Thursday, the 9th. P. HAWKES.

The Lord willing, I will preach in Burlington, Vt., Friday evening, Dec. 3d. In Waterbury, Sunday, the 5th. In Johnson, Tuesday evening, the 7th. In Plattsburgh, N. Y., Sunday, the 12th. In Chazy (Slaughon District), Monday evening, the 13th. At Rouse's Point, Sunday, the 19th. D. T. TAYLOR, JR.

I will be in Buxton, Maine, Sabbath, Dec. 5th, and in Poland, Sabbath, Dec. 12th. During the intermediate time, I will labor in places where the doctrine has not been advocated, and where the brethren will appoint. These appointments are subject to revision by the brethren in that State, should they interfere with other appointments. O. R. FASSETT.

The Lord willing, I will preach in Worcester, Dec. 3d, at 6 p. m. In Marlboro', at the house of Bro. Silas Goodenow, the 4th and 5th; the first day at 6 p. m. R. V. LYON.

I expect, if time continue during the winter, that my time will be employed in travelling and visiting those churches where they do not have preaching, and other places where they never have heard the reasons of our hope, as the way may open. I would say to those brethren who are destitute of the preached word, if they wish me to visit them, they will give notice to me in the "Herald," or address me by private letter, directed to North Scituate, R. I. I shall have to depend upon the brethren that are able to bear my travelling expenses. E. BELLOWES.

ENGLISH AGENCY for the "Advent Herald," and other Advent publications, for Great Britain and the continent.—We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Munwin, 31 Bucklersbury, London," till further notice. Boston, Oct. 20, 1847. J. V. HIMES.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., incumbent of St. Bride's, Liverpool. 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Monram Brock, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

No. 5.—"Wm. Miller's Apology and Defence." 26 pp. Price as above.

"MODERN PHENOMENA OF THE HEAVENS." By Henry Jones. Price \$1 per doz., or 12 1-2 cts. single.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set. "ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1-2 cts. postage.

AGENTS.

For "HERALD" AND SECOND ADVENT PUBLICATIONS

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Henshaw. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Ct.—Aaron Clapp. Lowell, Mass.—L. L. Knowles. Low Hampton, N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Tulman Block (third story), Buffalo-street, opposite the Arcade. Toronto, U. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

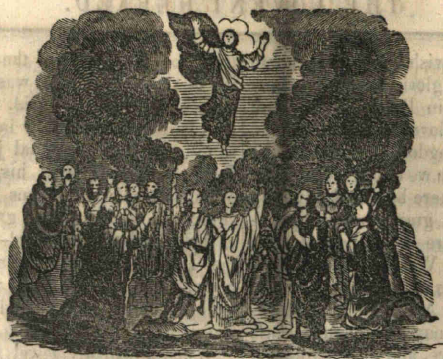
Receipts for the Week ending Nov. 24.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

E. Stephens, v. 14—50 cts.—H. Buckley, on acct—75 cts. Mrs. C. How, v. 13; N. Hale, 365; J. Thomas, 365; S. Wiswell, 365; P. Sprague, v. 15; W. Backus, 365; R. E. Nelson, 365; W. Bartlett, 370; J. Ayres, 386; E. Parker, v. 16; W. Porter, 365; Mrs. H. Hills, 365; W. Keyes, 365; N. Boyce, 365; G. W. Burnham, v. 13; M. S. Fry, 386; Dea. T. Chollar, 360; J. Crandall, v. 13; J. Vreeland, v. 13; H. Cotton, v. 13; E. Snow, v. 15; 373; J. Pickering, 362; B. Carless, 362; J. M. Dodge, 362; M. Clark, 368; E. H. Durgan, 342; J. Shaw, v. 14; L. Wiswell, v. 14; C. Church, 372; A. R. Morse, 362; N. B. Perry, 365; C. Flint, v. 15—each \$1.—B. Baldwin, v. 15; S. Clifford, 369; S. Spooner, v. 14; W. O. Merriam, v. 14; D. Griswold, 391—each \$2.—J. P. Townsend, 368; A. G. Jennings, v. 17—each \$3.—H. Tolman, v. 13—\$5.—L. Holcomb, (C. H.) No. 24—25 cts.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 18.

BOSTON, SATURDAY, DECEMBER 4, 1847.

WHOLE No. 344.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HINES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HINES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

The Coming of Christ.

The day is fast approaching
When Jesus shall descend,
And call upon all nations
The judgment to attend.
The sky begins to brighten
Before my ravished eye,
The glory, it appeareth,
Of Jesus drawing nigh.
The fig-tree is in blossom,
The promise'd time is near
When in the clouds of heaven
The Bridegroom shall appear.
O friends can you not see it?
The clear and radiant bow
Of signs that speak his coming,
As winter doth its snow?
The stars have fell from heaven,
The sun has took his veil,
The moon also has given
Her bloody sign of wail.
The great deep too is roaring,
Its waves are mounting high,
Distress among the nations
Bespeak his coming nigh.
The notes of war are sounded,
And deeds of blood are done
By the most Christian nation
That dwells beneath the sun.
The time of peace has ended,
And echoing from afar,
With famine notes are blended
The horrid cry of war.
Hell's yawning pit is open,
And Satan is at work,
His frog-like fiends are croaking
Amid the growing dark.
They know the night is wasting,
And soon they'll cease to ring,
For Jesus Christ is coming,
Eternal day to bring.
The scoffer sees no promise,
And thinks that we are mad,
Because such blessed tokens
Are making our hearts glad.
But if no signs you've witness'd,
Your eyes are dull as lead;
Or else the Savior's teachings
You've not attentive read.
So turn your Bible over,
And note the tokens there,
That speak the Savior coming
In glory in the air.
God's word will give thee wisdom,
And make thy face to shine,
And teach thee Christ is coming
At the appointed time.
And that that time is nearing,
Its periods will thee show,
While signs in earth and heaven
Unite to prove it so.
So lay aside your scoffing,
And join the faithful few,
Who pray and look for Jesus
Creation to renew.
And when he comes in glory,
To take his children home,
You'll gladly bid him welcome,
And mount up to his throne,
And with the saints forever
In joys strains will sing,
Our Savior and deliver,
Our great and coming king.

CHAS. T. CATLIN.

Public Opinion.

For the Herald.

John 5:41-44—"I receive not honor from men. But I know you, that you have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

The words of Christ, however little we obey them, yet sound familiarly to our ears. There is a sort of conventional def-

erence paid to a text of Scripture. When Christ spoke those words, it was very different. They struck upon the ears of all listeners with startling novelty.—Not because his ideas were not precisely in accordance with the Old Testament Scriptures, but because their ideas of those Scriptures had become, in many respects, so gross.—The Pharisees, you are aware, placed sin and holiness pretty much on the outside. Hence Christ called them whited sepulchres. The Sadducees denied the immortality of the soul, and the resurrection. Hence they were infidels. The Essenes and Theraputæ placed holiness in austerity, fasting, celibacy, and other dead works; and hence, with the exception of a few obscure, despised individuals, true notions of sin,—as spiritual enmity against God, and of repentance, as sorrow for that enmity,—had died out of the Jewish mind.—Hence there was a strong current in favor of formalism—dead works; external, and merely physical means of salvation. Pharisaism was greatly admired by the common people. And all the vain, and deceitful acts of a material religion were popular. Hence when Christ came, he was obliged to be continually crossing, and contradicting, and thwarting the prevailing superstition.—The consequence was, that he sunk down out of good society. For carpenter as he was, he was of noble birth, and might, had he been so disposed, have chosen his sphere, amid the circles of wit, and polish, and fashion, and aristocratic splendor.—It is true that he ever retained a certain kind of popularity. Very discreditable to him in the eyes of men of refinement and consideration. The common people, it is said, heard him gladly.—Publicans and sinners resorted unto him.—But this increased the disdain with which the genteel circles of high life regarded him.—"Have any of the rulers, or of the Pharisees believed on him?" That was the question in the upper circles.—"This people that knoweth not the law is accursed."—Thus, though he might possess some popularity with the populace, the low rabble,—that would operate the more against him with the beau-monde.—"Popular!" they would say—in their exclusive saloons and halls of literature, "yes—but with what sort of minds is he popular?—With a set of miserable, ignorant, uneducated vagabonds.—Fishermen—with just sense enough to haul a seine.—Publicans, harlots. What can such people know about religion?—What if he does persuade them? Any fool might do that. But where is there a single man of any sense or education that believes what he says? Show us a ruler, show us a lawyer, a doctor, a Pharisee, a Sadducee even.—But don't talk about this people—that knoweth not the law. Faugh!—they are accursed."—Such was the unpopular popularity that the Son of Man deliberately assumed.—He chose popularity where it was death to his reputation as the world judged. And he chose delibe-

ately—and he forfeited from the first, by innumerable acts and speeches, even the small degree of favor the higher circles might have been disposed to grant him.

His first foolish step, as the world then judged, was on Jordan, when out of thousands gathered there, he chose for his intimate friends, Andrew, Peter, John, and Nathaniel, low people out of Galilee, whom nobody had ever heard of before.—How excessively unwise, or rather ridiculous, must this have appeared to the rusalem literati! That their Messiah should neglect the whole Sanhedrim, and all the educated people in the country, and go strolling off into Galilee with a half-a-dozen fishermen!

But—there were enough instances offering almost every day, when, if he had been disposed, he might have retrieved himself, and risen into good standing in the upper classes.—And as the world judged, he had not sense enough to improve them. A young ruler did come to him once, in spite of his vulgar connection, and say—"Master, I will follow thee, whithersoever thou goest."—But Jesus, without the least grain of policy, told him, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And so he lost him. It is not probable that that ruler ever patronized him after that. Perhaps he went away, and talked about him in the high circles, in a commiserating manner, thus:—"I really thought I would try and do something for him.—He seems to be a fellow of some sense. But the fact is, I found him such a rough customer, that I concluded I could not do anything for him. What a pity he should throw himself away." And then, instead of letting the great men alone, and keeping his opinion to himself, he very unwisely and, as the world judged, unhandsomely, attacked them without ceremony.—Called them hypocrites, and children of the devil.—Thus he provoked the whole nest of them to buzz about him like hornets.—Whereas, if he had only shown a little prudence, or what they called prudence, no doubt they would have given him all the weight of their influence. Nor was this all. He kept constantly disappointing those with whom he was popular.—Dangerous as it is to trifle with the popularity of a fickle populace, he did it, over and over again.—Now he would go away and hide. Then start off into some out-of-the-way place, without even telling them where he was going. One of the first things he did was to spend three days in Samaria; which, for a Jew, was no better than to live in a sty with swine.—Another time, when the people rejoined him after he had left them, he told them it was not him nor his miracles they were after, but the loaves and fishes. This, they might have thought, insulting them to their face, by attributing to them the basest of motives.—Nay, in his own native place he continued to exasperate

them so, by two or three cutting sarcasms, that they tried to throw him down a precipice.—Thus the world might have said, he seemed perfectly reckless.—There was no chance of success in such a course. And even when the populace, once or twice wanted to make him a king, he disappointed them—let their ardor cool off, and come to nothing. Thus he seemed to be all the while, as they probably would say, unluckily doing something to increase the number of his enemies—dishearten and diminish the number of his friends. Even to those that professed to be his disciples he sometimes spoke so sharply, that they went away and walked no more with him. All but twelve once left him. And even these twelve—how poorly he managed with them, as the world judged.—Constantly reproving them for stupidity.—Now, for a man, when all the world is at his beck and bidding, to censure a follower for stupidity, might be safe. But when the whole world, but just twelve, seem to be getting set against him, it would look like little less than madness. Yet Jesus did this.

Even his own family turned against him, and said he was possessed, and that it was of no use to listen to what he said. Finally, when he began to talk about getting crucified, even his twelve forlorn disciples began to think it was going too far, and that it was necessary to check him a little. So Peter, who always was a little forward and ambitious, took him—and began to give him some excellent advice. "Be it far from thee Lord—this shall not happen unto thee!" But instead of taking his advice, Jesus called him a devil, and told him to get behind him, because his ideas were worldly. And thus he went on utterly contradicting all that was regarded popular in his day, until, as doubtless his enemies often had prophesied, he came to a bad end, as the world judges.—He was betrayed by one of his own twelve, sold, tried, condemned, and hung on a tree. Thus, by a brief sketch, we see what he meant by saying, I RECEIVE NOT HONOR FROM MEN. He was one who was so conscious of the value of that honor which comes from God only, that in the expression of his opinions and in his conduct, he seemed to be as the world says, reckless of public opinion. And why not? IN A WORLD WHERE THE MAJORITY ARE THE ENEMIES OF GOD, PUBLIC OPINION IS WIELDED BY THE DEVIL. That was the very reason why Jesus suffered death, and why, if he were here in the flesh at this day, he would be put to death again.—Because he plainly told the Jews, as he would the Americans, that their public opinion was of the devil. And then, being perfectly holy, was able to be perfectly reckless of such public opinion.

What then did Jesus mean, when he said, How can ye BELIEVE, who receive honor from men? Is it not sufficiently clear what he meant? That if a man be of the world, the world will love its own.

But that if a man do love the world, the love of the Father is not in him. That if any man will follow Christ, he must take up his cross daily. And that cross will be a direct, and constant, and open warfare with the world's public opinion. Here is where the line must soon be drawn between Christ and Belial.—Between Christ and anti-Christ. The question is not long to be, Are you in the church or out? Are you Catholic or Protestant? but are you for public opinion or against it. This is the idolatry of the nineteenth century.—The worship of public opinion. The worship of that vast, undefined, indefinable, myriad-eyed monster, part infidel, part pagan, self-styled Christian. Wherein Satan enthrones himself reigning as God. It is between God and public opinion that the last battle is to be fought.—Between Christ and anti-Christ.—That spirit that reigns in the hearts of the children of disobedience.

This is the reason why men do not BELIEVE. Because they worship public opinion. How can they believe, who receive honor one of another? Every pulse of whose heart beats for public opinion? Every nerve of whose body thrills for public opinion? How can such believe in God, in whose souls one whisper of public opinion silences the still small voice?—Whose Bible is the press?—Whose conscience is reputation? How can such believe in Christ? They cannot. And that is the reason why things are as they are. That is the reason why the majority of professors of religion have a form of godliness without the power.—And why the majority of the world never go near the sanctuary. It is because public opinion sits in the temple of God, showing itself that it is God.

Thus, then, my dear brethren, make your choice. Thus be either cold or hot. Worship either Christ or Baal. God or Mammon. Receive honor either from God, or from man. Both we cannot do.

Let me earnestly warn you to give up that honor that is of man, that comes from public opinion, and seek that which is from God only. Soon, all that now makes up the tide of life will be but dust. In the grave there is no applause. The cold sea of death kindles not, nor his pallid cheek flushes at the praise, nor at the censure of millions. It is of one, and one only, we must then meet the final opinion.—THE OPINION OF GOD. That will be an opinion we shall never regret having regarded—at whatever sacrifice, when we come to stand before the judgment-seat of Christ.

Yours, for Christ,
C. BEECHER.

The Promises.

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Pet. 1:4.)

There is a richness, a plenitude, and glory in this promise. In this passage there is a concentration of spiritual blessings, an embodiment of all the golden promises of God. What riches of grace! what wonders of redeeming love! that the creatures of His power, the objects of His paternal care, who have rebelled against His parental authority, should be elevated from the dust of the earth,—from the mire of moral pollution,—to become "partakers of the divine nature." O, glory to the living God! what boundless and amazing love! "Partakers of the divine nature!" Can we conceive anything more exalted and glorious? To be "cleansed from all unrighteousness,"—to be made in the tone of our moral feeling like God,—to "be established unblameable in holiness,"—to become so pure, and spiritual, and heavenly-minded, as to be fitted for the immediate presence of God, what more "exceeding great and precious promises" could we desire?

Heart could not wish, nor imagination conceive, a more glorious portion than that of the saints in light. So brilliant is the prospect, so lovely the scenery, and so glorious the kingdom in store for the faithful, that therein we ought ever greatly to rejoice. Can there be found anything more beautiful and grand than the promised Canaan? Are we delighted with golden treasure? We may reside where the very pavements beneath our feet shall be of purest gold. Are we fond of sparkling gems? We may dwell amid pearls of celestial radiance, and be surrounded with walls of precious stones. Is it refreshing to regale one's self from the cooling fountain? An eternal river will satiate our desire, and fill us with the element of immortal life. Is it reviving to the famished to participate at the festive board? "In this mountain shall the Lord of hosts make unto all people a feast of fat things." Is there a consciousness of enjoyment and protection in the filial relation? "I will be his God, and he shall be my son." Are there pleasures and privileges connected with one's paternal abode? "In my Father's house are many mansions. I go to prepare a place for you." Are we desirous of rank? We shall be exalted to the dignity and honors of the priesthood and royalty.—We shall be made "unto our God kings and priests." Are we solicitous to obtain power? "The time came that the saints possessed the kingdom." Are we anxious to acquire territory? "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Are we delighted with the splendors of a vertical sun? "Their sun shall no more go down." Are we filled with joy at beholding the serene radiance of the lunar light? "Neither shall their moon withdraw itself." Are we enraptured with the symphonies of instrumental music? We shall be ravished with "the harps of God." Are we enchanted with the sweetness and power of vocal harmony? Our ears will be saluted with melodies, which will be wafted throughout the celestial realms, like the sound of many waters, and the voice of mighty thunders.

But why pursue this subject? The blessed volume is filled with it. The whole creation presents its scenes of joy, its emblems of bliss, and encloses the sacred volume. The most striking symbols of purity, the brightest visions of glory that nature supplies, or imagination can paint, are used in the word of life to encourage the believer. What brighter land than where "the light of the sun is as the light of seven days?" What better government than that of the Prince of Peace? What sweeter charms than the smiles of his love? What higher honor than to reign as kings? What more splendid residence than a golden city? What more attractive society than that of angels and "the church of the first-born?"

Impenitent reader, what more can you ask? Can more exalted honors be conceived? Yes. The great Redeemer,—the Lord of Glory, will style the church his brethren,—honoring them as his jewels, and loving them as his bride. To you who are indifferent in view of all these precious promises, nought remains but to wonder, despise, and perish.

But there are those who love the service of God, and who delight to speak often to each other here; and the God whom they honor before a perverse generation, will honor them in the day of account.—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." How blessed is this promise! There is nothing more precious than a jewel. Immense sums of money have been paid by men for a single diamond. But a greater price has been

paid for the jewels of the Lord. The life of the Son of God was the highest price that could be paid. If a natural gem be so valuable, how infinitely more so must be those spiritual jewels, which Jesus purchased with his own blood! What eternal obligations rest on the church in view of such grace! Praise to the adorable Redeemer!—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

When an earthly jewel is purchased at a great price, much care is taken to preserve it. So will Jesus preserve his heavenly jewels,—they will be the objects of his eternal love. The natural jewel is not superior, in its native elements, to any other substance. Iron, combined with sulphur, and found in cubical crystals, bears an exact resemblance to gold. And carbon (or charcoal) crystallized forms the most beautiful and brilliant substance in the world—the diamond. So the spiritual jewels are not, in their native character, superior to the mass of men; but when, by a sort of moral crystalization, they become adorned with the graces of the Spirit, and all the elements of their moral being are transformed into the beauty and glory of the Divine image, they transcend, in moral worth and excellence, all the votaries of earth.

In the process of crystalization, there is developed a physical law, that acts with perfect uniformity: so that in crystals of the same kind, their corresponding angles are mathematically equal, and the number of their surfaces invariably the same. Thus the jewels of the Lord are formed by an organic and perfect law, and that law is love.

Natural jewels possess neither inherent lustre or beauty. Their splendor and attractions are all extrinsic,—consisting simply in the reflection of light. The saints have no inherent excellence,—no moral charms of their own,—they shine in borrowed charms, and reflect the sunbeams of a Savior's love. As the bright and sparkling beauty of the diamond depends on the intensity of the light that envelops it, so those jewels that are to shine in the kingdom of God, will be more glowing and lustrous as the Sun of Righteousness will shine on them. When God's cabinet of jewels shall be thrown open to the inspection of the universe, a flood of glory will burst over the earth, and they will appear in all their beauty and purity. The lines of light streaming from their burnished surfaces, will pour forth a tide of moral beauty, and spreading around an ocean of joy, till heaven is filled with a blaze of unspeakable glory.

J. MERRIAM.

My Savior.

BY JOHN EAST, M. A.

ALPHA AND OMEGA.

My Savior is "the Alpha and the Omega, the beginning and the ending, which is, and which was, and which is to come." (Rev. 1:8.) This title, which—like many others belonging to him—is as remarkable for its condescending simplicity as for its majestic sublimity, occurs only four times in the Sacred Volume, and that in the Apocalypse of St. John. On each occasion, it is assumed by my Savior himself. I cannot, therefore, possibly err, in appropriating it to him.

Eternity is the date of his existence. The eternal past and the eternal future are his. Though his human nature had its origin, and as the Son of man, he became an infant of days, yet even that nature is to share the eternal futurity of the Godhead. In my Savior's will, and through his wisdom and power, all things have their beginning; his glory is their

end. For "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1:1-3.) "For him, and through him, and to him are all things; to whom be glory for ever. Amen." (Rom. 11:36.) He is that all-comprehensive circle in which the universe lives, and moves, and has its being. In similar language he revealed himself to his ancient people, by his evangelical prophet, Isaiah: "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God." (Isa. 44:6.) "Before me there was no God formed, neither shall there be after me." (Isa. 43:10.) "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens." (Isa. 48:13.) How perfect is the harmony of Scripture, in its testimony to my Savior!

Is the Lord Jesus Christ, then, the Alpha and Omega of my soul? Does he hold precedence in my affections? Is he the more than magic circle drawn around my heart, which meets me, and is most welcome wherever I turn my eyes? Is he at once the centre and circumference of my happiness,—the point to which all my desires tend, and the limit beyond which they would never stray? If so, I am blest indeed.

This title of my Savior is thrice adopted by him, in close connection with the prospect and announcement of his second advent. He may occupy the last place in human thought. The roving eye and the vagrant affections of many now seldom or never rest on him. But, "behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." (Rev. 1:7.) O my soul, canst thou answer, "Even so. Amen?" Look, therefore, at the transporting view which the glowing pencil of prophecy has depicted: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men; and he will dwell among them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely." (Rev. 21:1-6.) How certain are my expectations, and what suitable supplies of grace are assured to me in the interim, since he who is the Alpha and Omega of the universe, is also the author and finisher of my faith!

The signs of the days in which I live, and the state of things, both in and out of the church, seem to give new force to the prophetic oracle,—"THE TIME IS AT HAND. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. 22:10-13.) And how can I and my fellow-Christians better employ much of the intermediate time, than in meditation on the names and attributes of him whom

we all expect from heaven? (Phil. 3:20.) For what are those names and attributes, considered in their relation to us, but so many revelations of the Redeemer's grace and our bliss? Thus occupied, I shall not be filled with consternation when he cometh, whether it be "at even, or at midnight, or at the cock-crowing, or in the morning;" (Mark 13:35) for I shall lift up my eyes, not upon an unknown judge, from whom I have everything to dread, but upon a friend, from whom I shall have everything to hope, and whom I have been accustomed, with humility, yet with affectionate confidence, to call my SAVIOR.

And when I shall have beheld that transforming vision, and thereby shall have been rendered "like him," (1 John 3:2) he who was the Alpha of my happiness and my hope, will also be its Omega. There never will be a point, even through unlimited eternity, when he will cease to be, or will be less the source of my felicity. I shall behold, in his eternity, the perpetuity of my own existence and my own joys. Lord, let me not incur the guilt of looking short of thee; beyond thee, I cannot look for my enjoyments. While I profess to anticipate in thee and from thee alone, the sum total of my future and everlasting happiness, surely I may take thee as my sufficient portion, through the present short life, who art to be the fulness of my joy for ever.

ALMIGHTY.

My Savior is "THE ALMIGHTY." I have his own high and supreme authority for it, in his revelation of himself to St. John. (Rev. 1:8.) He who made all things, and by whom all things consist, has exhausted none of his power by its boundless exercise through eternal ages. He is still able to do all things,—"able to save to the uttermost all that come unto God by him;" and, since he stands engaged by covenant to do all he can for his people, they are secure of having all things effected for them.

Does an aged patriarch, in his hundredth year, feel a rising anxiety as to the accomplishment of God's promises? Is he ready to ask, "How can these things be?" Jehovah appears to him, and says, "I am the Almighty—I am the Almighty God: walk before me, and be thou perfect." "Let this be thy anxiety. Leave my promises to my faithfulness and my omnipotence." Unhappy Balaam knew the Star of Jacob and the Sceptre of Israel by this name; for he "saw the vision of the Almighty." (Num. 24:4.) A believer knows that trial and sorrow are not the work of chance. They are too important links in the chain of sovereign mercy, to be left under any other control than the Lord's. Ruth's pious mother-in-law felt this, when she sorrowfully, though resignedly, said to her friends at Bethlehem, "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me; and the Almighty hath afflicted me." (Ruth 1:20, 21.)

It is remarkable, that this grand appellation of Jehovah occurs no more than sixty-two times in the Scriptures; and that, of these, one half are in the book of Job. The afflicted patriarch is exhorted not to despise "the chastening of the Almighty," (Job 5:17; 6:4; 11:7; 37:23,) although he felt his very arrows within him, the poison whereof drank up his spirit. He is reminded of the duty of submitting to Jehovah's mysterious dispensations, by the humbling inquiry, "Canst thou find out the Almighty to perfection?" He is encouraged to cultivate a cheerful repose in the Lord's mercy and righteousness. "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice."

Beloved Savior, my faith regards thee

as my only refuge. Thou art "the secret place of the Most High"—the Holy of Holies, where whosoever dwelleth "shall abide under the shadow of the Almighty." How unapproachable by any foe, how unassailable by any danger, is my hiding-place in thee! Let me feel and rejoice in my security, and give to thee all the glory of it. Poor, indeed, is my highest praise; but my joyful and exulting hope is, that I shall ere long add my voice to the choir which "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And my crown shall lie at thy feet, mingled with their glorious diadems, while I take up their chorus, and cry, with a full heart and a full voice, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:8-11.) I seem to catch the melody of that anthem, and the spirit of their praise, while I indulge my longing desire to sing with them "the song of Moses, the servant of God, and the song of the Lamb:" "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15:3, 4.)

Contemplating my Savior's omnipotence, and my own impotence, together with the power of faith, as a Divine principle, I see that life can plunge me into no difficulties by which I need fear to be overwhelmed. For even the "things which are impossible with men, are possible with God." (Luke 18:27.) Faith gives to my weakness the strength of Jehovah. Jesus teaches me this, in his conversation with the afflicted father of the demoniac youth. That father's prayer ran thus: "If thou canst do any thing, have compassion on us, and help us." The compassionate Savior replied, "If thou canst believe, all things are possible to him that believeth." Thus he seemed as it were, to transfer the powers of his almighty arm to the faith of the supplicant. That supplicant, fearing to lose the benefit he sought through the feebleness of his faith, yet conscious that he did possess real confidence in Christ, exerted the strength which, in the hour of his humility and of his extremity, the Lord infused into his soul. The tears gushed from his streaming eyes, while the exclamation burst from his lips, "Lord, I believe! help thou mine unbelief!" (Mark 9:22-24.) Faith triumphed over all the difficulties of the case. The child was rescued from the power of Satan. The father was blessed with the fruits of his faith, joy, and peace. O my Savior, graciously impart to me that faith which shall thus make my feeble soul strong as omnipotence in thy almightiness!

Demoniacal Possession.

Among the vexed questions involved in the interpretation of the New Testament, is the nature of demoniacal possession. We read in many places of persons being under the influence of evil spirits, and of their being recovered by the Divine power of the Savior. These facts are plainly and literally warranted, and hence the most natural, and until of late years, the universal opinion has been, that all the incidents of this kind are to be literally interpreted, and considered cases of real demoniacal possession. But new light, forsooth, has sprang up in the world; human reason has become a better guide than Divine revelation, and the wonderful discovery is made that the persons described as possessed with devils, were simply afflicted with some bodily

or mental disease, more particularly with epilepsy or insanity! But "how readest there?" Let us go "to the law and to the testimony, and if the New Testament itself proves that the instances of demoniacal possession it records are to be literally interpreted, there will be no cavilling by those who receive the New Testament as inspired—as the Word of God."

1. In the first place, the evangelists make an emphatic distinction between the demoniacs and the sick. Thus, St. Mark 1:32, "They brought unto him all who were diseased, and those who were possessed with devils." Again, (St. Luke,) "He healed a multitude of their diseases, and they that were vexed with unclean spirits." If the phrase "possessed with devils," means nothing more than being diseased, here is a senseless tautology—"They brought to him all who were diseased, and those that were diseased."

2. But St. Matthew (4:24,) particularly enumerates lunacy, as well as "divers diseases and demoniacal possessions," among the subjects of our Savior's healing. "They brought unto him all sick people that were taken with divers diseases and torments, and those who were possessed with devils, and those that were *lunatic*, and those that had the palsy, and he healed them."

3. Our Savior tacitly admits that he did cast out devils. The Pharisees charged him with casting them out in the name of Beelzebub. They did not question the fact that he cast out devils, but said he derived the power to cast them out from Beelzebub. In reply, Jesus admits the exercise of the power, but derives it from the power of God. If it were a superstition, would he have sanctioned it? Is such a thing consistent with his character? Did he ever shrink from reproving superstition, or error, of any kind, anywhere or at any time?

4. In all the accounts of demoniacal possession the individuality of the demon or demons and the person possessed is distinctly preserved, both in respect to action and language. Conversations are recorded, which are attributed exclusively to the demons; and volitional actions and passions are spoken of with which the possessed person had nothing to do but as the passive object.

5. The number of demons in certain cases is inconsistent with the supposition of disease. It is said that Mary Magdalene was possessed with seven, and the Gadarene with a legion.

6. And, lastly, the actions predicted of the demons cannot be ascribed to disease. As, for instance, in the case of the Gadarene, it is said, the demons *went out* of the man, and *entered into* the swine.

It is possible, indeed, to stretch these facts upon a Procrustean bed of criticism, and, by a process of twisting and turning, that will make anything or nothing out of the Scriptures, arrive at the conclusion that demoniacal possession was nothing more than a species of disease; but a fair, honest method of interpretation, such as we use in determining the meaning of other writings, will lead to no other opinion than that the possession by evil spirits was real and literal.

Christian Witness and Church Advocate.

Our Churches.

Building churches in our city has become "a fair business transaction." They are no longer erected to correspond with the increase of population, or the pious wants of the people. They are built on speculation. If a street or square are likely to be settled, or become fashionable, and lots are cheap and without purchasers, a large and elegant church is proposed to be erected, by subscription among the owners of property in the

neighborhood, trusting to the sale of pews to pay all contingencies, and being very particular that the church shall be a splendid specimen of the Gothic, with stained glass windows, and all the comforts and appliances of modern improvement, with a pastor known to be both able and fashionable. The church once erected, houses begin to spring up in the neighborhood, the lots rise in value, and the speculation is complete. Alas! that edifice, devoted to the service of the Most High, should be erected simply to increase the value of surrounding property; and that for him who was worshipped in a manger, a palace should now be deemed necessary! We were led to a brief notice of this subject on reading the following:

"Church of the Annunciation, in 14th street.—For sale, five pews, Nos. 30 to 35, in the eastern transept, selected as the most desirable pews in the whole church, being near the pulpit, and directly opposite the new organ of Mr. Jardine, and commanding a full view of the congregation, while the glare from the stained glass windows is avoided. Apply to G. H. Winter, 31 Wall-street, over the Mechanics' Bank."

So, so! "Desirable pews"—pews which will enable the purchaser to have "a full view of the congregation"—pews "near the pulpit"—pews "directly opposite the new organ"—pews which shield the owner from "the glare of the stained glass windows!" Oh, father Abraham! you who selected the broad canopy of heaven, filled with ever shining stars, as thy church to pray to the Giver of all good, infuse a little of thy pious humility in the souls of these men in "purple and fine linen," and instruct them that a pure and contrite heart in its aspirations and orisons is more acceptable to the King of kings, than "desirable pews," "near the pulpit," "in full view of the congregation," and "opposite the new organ." Speculators in churches and religion in this city make money by their operations. They get up a congregation, and sell it a church, and are sure of a profitable return.—The more piety, the more confidence. These are the men to raise money—to become executors and guardians to immense property, and numerous children. When they sell pews as they would cattle, religion is a mere ceremony, and always at a discount.

PRACTICAL COMMENT ON THE ABOVE.—The aversion of the ancient Puritans to everything like pomp or gaudy show in places of worship, is familiar to every reader. Not so with their changed descendants. Read the following article, from the "Tribune":—

THE CHURCH OF THE PURITANS.—Among the many new buildings in the upper part of the city, none is more striking than this fine church, which fronts on Union square, and arrests the attention of every passer by its unique architecture, which is Saxon, and unlike that of any other edifice in the city. It has one tall tower on one side, and another rising but a little above the roof on the other: the latter is intended for a belfry. It is built of white hammered stone, with windows of stained glass. The architect is Mr. Renwick, who deserves the highest credit for adding so handsome a structure to the churches of the city.

The interior is furnished in a rich and appropriate manner. It is divided by two rows of columns; in the centre it is fifty feet high, and the two side divisions thirty-four feet each. The ceilings are groined and ribbed, with handsome bosses at their intersections. The lower floor is divided by four aisles into six rows of pews. The whole number of pews is 220, of mahogany and oak, cushioned with purple, and 1,350 to 1,500 persons can be seated comfortably. The house, when crowded, will contain about 2000 persons.

The pulpit is about seven feet from the floor, and in the rear of it is the lecture and Sunday School room, which occupies a part of the main building, and communicates directly with the auditory of the church. The Pastor of the church is Rev. Dr. CHEEVER. It has now been open for public worship on two Sabbaths, and on both days has been filled by large and attentive congregations.

Alack! the poor body may retain its shape and name after the spirit has fled.
Noah's Times and Messenger.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 4, 1847.

Questions.

Dear Bro. Himes:—Will you please allow me to ask my brethren a few questions in the "Herald?"

Dear Brethren—I suppose you have learned by searching "the Scriptures," that Christ and the Sadducees did not agree in their views of the doctrine of the resurrection; and Christ quoted "Scripture" to them to prove his position. Now, in what did the strength of his argument consist, when he quoted Moses? Brethren, do not pass this question over by just reading it. I know some of our brethren say it means that "God is not the God of the dead body, but of the living soul." Well, if this be its true meaning, what is its bearing upon the doctrine of the resurrection? Did they, Abraham, Isaac, and Jacob, fall "asleep in Christ"? Anticipating your answer, I ask, then, What has become of them, if the "dead rise not"? Now, brethren, if you tell me (as some do) that "it is a matter of no importance to us to know whether or not the dead are conscious, still I suppose you will not tell me that it is a matter of no importance to us to know the truth which is contained in the scripture which Christ quoted. One more question: If at death all the righteous go to heaven, and all the wicked to hell, what will God have to do in a "day of judgment?"

If we are honest, we have no point to sustain, or cause to make out, but to "know the truth," that knowing it, it may make us free. Let us, then, search the Scriptures in the spirit of meekness. Yours, looking for "that blessed hope,"
T. GRANDY.

Panton (V.), Sept. 24th, 1847.

REMARKS.

The only way to learn doctrine is, by a free interchange of sentiments, and a careful examination of evidence, to search for truth.—We are therefore always pleased to receive from the "candid" the arguments in support of their faith. In reference to the above, we suppose our brother is aware that we have never placed any particular stress on this chapter in support of our views (we suppose Luke 20th is referred to); nor have we ever found anything there against it. The Savior was proving the resurrection of the dead, to the Sadducees. To prove the resurrection, he quotes what God said to Moses at the bush: Says the Savior, Luke 20:37, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." That is the evidence he presents: the argument he draws from it is, that God "is not the God of the dead, but of the living: for all live unto him:" and that therefore the dead will rise. This silenced the Sadducees, and effectually met their difficulties against the resurrection. How did it meet them? We know that the Sadducees believed that when the body was dead the mind was unconscious: they also believed that the dead would be for ever unconscious. They did not believe in the existence of angel, spirit, or in the fact of the resurrection. Now, if we believed with the Sadducees, that there is no part of man conscious after the body had been laid aside, we should be compelled with them to believe, that when the body has been decomposed and scattered to the four winds, there is an entire end of the man, and that he could have no resurrection; for if there is not the continuance of a conscious spirit, the man,

when his body is scattered in dust to the winds, would as effectually cease to be, as he lacked existence before his birth; and therefore to bring him to life again, would require the act of a new creation, which could not be a resurrection. But if with Paul we believed in the consciousness of the spirit after death, and that in a condition dependent on the resurrection for the perfection of its being, we should have no difficulty in realizing the existence of a nucleus around which might be again gathered the scattered ashes of the dead, to the revivification, and consequently the resurrection, of the man that died. Consequently, if the Sadducees could be convinced that Abraham, Isaac, and Jacob, had not passed out of conscious existence, they would have no difficulty in believing in the resurrection; and consequently, if God was their God, he would not leave them in the imperfect condition in which they must necessarily be while in the disembodied state; but will bring them again into the inheritance promised them, which would require a resurrection. The argument, we consider, is of the same nature as that attributed to Gamaliel, who, when pressed by the Sadducees respecting the resurrection, argued that God had promised the land of Canaan to Abraham for an inheritance, and as he had died without inheriting it, that consequently God must raise him from the dead, and give him the inheritance.

In this connection we must also take into consideration, that although Christ is "Lord both of the dead and living," yet that in a peculiar sense, God is only the God of his children when they shall have entered into the promised inheritance. In many places in the Old Testament, when speaking of the promised land, God promises that he will be their God, and they shall be his people. (See Lev. 26:12 and other scriptures.) Then when we come down to John's description of the new earth, in Rev. 21st, we read, v. 3, that then it will be, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God;" and in v. 7—"I will be his God, and he shall be my son." We thus find that in the new earth God will be the God of his people, and they his, in a sense different from that of any relation that precedes it. While, therefore, we may now say, "My Lord and my God," yet if he is indeed our God, his being such carries with it the assurance that we shall come into the resurrection inheritance. God told Moses, Ex. 6:4, that he had established his covenant with Abraham, Isaac, and Jacob, "to give them the land of Canaan, the land of their pilgrimage." This could not be given them, as the Sadducees well knew, without their resurrection; the Sadducees supposed their spirits were not in being, and that they therefore could not be raised: but God says expressly to Moses, Ex. 3:6, "I am," [not, I was, nor, I will be, but,] "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Now if God is not the God of the dead, it must follow, as he affirmed to Moses that he was then their God, that they were in such a state of existence that God might be the Lord—as we read in another place that he is—"both of the dead and the living;" therefore being their God, and they thus proved to be in existence, the Sadducees could not, without denying the Old Testament, avoid the conclusion that he would actually raise them again from the dead, and "give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

2. As we know of no Adventists who believe in the going to heaven of the righteous at death, &c., we will devote no space to the last question. The resurrection only brings the reward: the recompense is at the resur-

rection of the just. Although to depart hence to be with Christ is far better than to remain here, yet the resurrection will be still infinitely better. To wait in conscious expectation is blessed; but to receive the full fruition will be joyfully surpassing all previous enjoyment. The "day of judgment" to which reference is had, however, we understand to be the day of its execution, and not of its adjudication. The destiny of all must be fixed before the resurrection; for the dead come up in bands—all the good in one, and all the bad in the other: they could not be thus divided in the resurrection, if their destiny had not been previously decided. It is therefore evident, that the infliction of the penalty is all that will then remain of the judgment. To consummate this, it will be necessary to raise the righteous, that they may "be clothed upon," and fitted to "reign on the earth;" while it will be necessary to raise the wicked that they may come up in corruption, and have their portion where "their worm dieth not, and the fire is not quenched."

Is this Correct?

We have received an article from the "Universalist Palladium," on the word "world," with the interrogation to us, "Is this correct?" The article defines the word thus:—

"1. By the phrase, *end of the world*, we are to understand, the end of the age, or dispensation, as in Matt. 13:39, 40; 24:3; 28:20; 1 Cor. 10:11. The word, which literally means *world*, is never spoken of as having an end.

"2. By the *world to come*, we are to understand the coming dispensation, as in Mark 10:30; Luke 18:30; Eph. 1:21; Heb. 6:5.

"3. In all those numerous passages where God's love to the world, or the salvation of the world, is referred to, the original word is uniformly used which literally means *world*, by which is evidently represented the world of mankind. These are facts which all would do well to consider."

As to the correctness of this definition, we would remark, that the word is *aion*. St. Luke says (20:34, 35): "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." It undoubtedly does mean era, age, or dispensation; but the Savior has shown us that it is an age, or era, that reaches to the resurrection of the dead. We read that the harvest is the end of this age, or era, and that as "the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:40-43.)

Again we read, that as good fish taken in a net are put into vessels, and the bad cast away, "so shall it be at the end of the world (*aion*): the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire," &c. It is therefore very plain, what events will mark the end of this *aion*. On the same principle, the world to come is the era, or age, which will succeed after this age has been terminated by the events of the texts quoted. And we know that whosoever shall be accounted worthy to obtain that world, will be equal to the angels, and will never die any more.

As for this earth: it will never end—it abideth for ever. It will only be changed, as Peter describes: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner

of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth," &c.

Settlement of Accounts.

"Owe no man anything."—PAUL.

With many of our subscribers and agents we have not had a settlement for a long time; and from a large number we have not heard for seven years, and they are owing us from ten to fifteen dollars each. Our receipts have been so small for a long time past, that we have been limited in our ability to help the several missions, &c., as we have wished.—More than \$500 due this office has been repudiated by delinquents within the last eighteen months—most of whom were fully able to pay. At the commencement of the next volume we shall enlarge the "Herald," so that our readers will get more than twice the amount of reading in our columns, in proportion to the price, than is contained in any other Advent paper. Our paper bill alone will then amount to but little short of \$40 per week. Our list of free subscribers—the Lord's poor—is between one and two thousand. To send the "Herald" to these, to meet our necessary expenses, and aid the several missions, will require all the assistance we can get. We have bills due the first of January to the amount of several hundred dollars more than we have the means to meet.—It is therefore necessary that those who are indebted to us make prompt remittances.

Now, brother, on the receipt of this, will you not make it your first business to send us the sum you owe, or if poor, state frankly your inability? If you will inform us that you cannot pay, we will credit you in full, and continue your paper if you wish. To those from whom we have heard nothing for a long time, we shall be unable to send the paper longer, unless we hear from them now. We hope to hear from all who are indebted, between now and new year's. The poor may write us at our own expense.

We want it distinctly understood, that all the earnings of this office, and every penny we possess, are sacredly devoted to the extension of the doctrine of the Advent near. And this office, and all that we have, we are ready to lay down at the feet of the brethren, whenever they shall wish to transfer it to other hands, who can better carry out their wishes. But while we sustain this burden, in order to help the West, the North, the East, and the South, as we wish, it is very necessary that our subscribers make prompt remittances of the small sums they severally owe for the paper. But if our dues are withheld, and the funds of the brethren continue to be diverted to objects from which no assistance is rendered to sustain our plans of benevolent operations, we shall be under the necessity of limiting our own sphere of usefulness.

We hope not to be obliged to withhold from those who are unable to assist, merely because those who are able, withhold from us our just dues.

The Cause.

What is a cause? It is a pursuit, or prosecution of an object. Theologically, it is a united effort for the prosecution, investigation, and promulgation of a particular theological question. A "cause," then, is a definite enterprise, in which many engage to promote.

The Advent interest, or enterprise, then, is a "cause"—a common cause—in which many unite to promote a general end. The objects and purposes of the movement are determined by the majority of those interested and engaged in it. Those who believe in its princi-

ples, and are interested in its objects, act together, and belong to the common cause.

In carrying forward this cause, we have been united in a system of means. These are:

1. The Press—Papers, tracts, books, &c.
2. The Pulpit—Lectures, and illustrations of the prominent subjects of prophecy, which relate to the personal and speedy return of the Lord.
3. Conferences—In which are agreed on circular addresses, resolutions, &c.
4. The appointment of missionaries, to spread the glad tidings at home and abroad.

Thus we have missions in Great Britain, the West Indies, Nova Scotia, and in the far West. These operations can only be sustained by industry and united effort. As this is a common cause, for a common end, all Christians who believe in the speedy coming of Christ, may heartily engage in it, without regard to other questions, respecting which there will always be a difference of opinion while in this imperfect state.

Let all, of every sect and party, who love the appearing of Christ, unite anew in this best of causes, and continue the cry of the coming One until the blessed Bridegroom shall appear in glory.

BILLS.—We this week commence sending bills to those of our subscribers from whom we have heard nothing for a year or more past. As under the new law we are prohibited from sending bills enclosed in the paper, we are under the necessity of sending a letter to accompany each bill. If those who are in arrears will send us the amount due, or inform us of their inability so to do, it will save us the trouble of sending to them. Those who are indebted for more than two years we shall discontinue sending to, after waiting a reasonable time to hear from them. We hope not to see an increase in our delinquent list; but a large increase in our subscription list. Will brethren who are unable to pay, endeavor to aid by sending us new subscribers? Our thanks are due to many of our readers for so doing. They are due to many others for their promptness, and liberality in sustaining our labors.

THE DECREASE OF THE METHODIST CHURCH has been so great within the bounds of the New York Conference, that a day of fasting and prayer has been appointed on account of it.—One of the bishops stated in a recent address, that there had been a falling off of two thousand members in the New York Conference in one year; and in the whole "Connexion," a falling off of fifty thousand within the same period! He also called attention to a most extraordinary state of things in that communion. He is reported in the "Christian Advocate" as saying: "Our rules required of members received into the church, that they be subjects of experimental religion; yet it is the practice in more than half the church to receive persons who have not experienced a change of heart; and there are probably not less than 50,000 persons whose names on the church books have the letter S attached, to denote that they are 'seekers,' and not believers."

From the returns just published of the number of Methodists in the Wesleyan Society in Great Britain, it appears that within the last year there has been a decrease of 4749 members in the British and Irish Conferences.

BRO. HINGS.—I wish you would have the kindness to give an explanation in the "Herald," of the kingdom as recorded in 1 Cor. 15:24. What kingdom is delivered up? Who delivers it up—the Father or Son? &c.
Hartford, Ct. JOHN BREWSTER.

Having already published a full exposition of this subject several times before, we will refer Bro. Brewster to the "Shield," No. 3, p. 393, where he will find our views at length. He can obtain access to the "Shield," by calling on Bro. A. Clapp, our agent in Hartford.

Remarks on Father Miller.

In the "Harbinger" of Nov. 16, we find a letter from Bro. D. S. Osborn, approbated by Bro. Marsh, from which we quote the following:—

"I first opened the 'Herald,' when my eye caught the letter from our old and tried friend, Bro. Miller, and I perused it till I came to this sentence: 'For Christ is God, and God is love.' 'For Christ is God?' My mind went back to when I read Bro. Miller's Creed, some five years since, taken, I think, from the 'Midnight Cry.' A good brother has it now pasted on the cover of his Bible. In that, Bro. Miller says, 'I believe that Christ is the Son of God.' So I say; but by what process he is now changed to God himself, I know not; and it is for this information I now write you. I have always believed that there is one Mediator between God and man, and that that Mediator is Christ (so says the Bible), and not God. Is it not so? Or do I labor under a mistake? [You are not mistaken.—Ed.]"

From this it would appear that Father Miller had changed his views, and was vacillating in his opinions on the Divinity of Christ. But from a most intimate acquaintance with him for the last seven years, we wish in justice to say, that the old gentleman has had but one view on the subject, unchanging and unchanged.

In his "Synopsis," published in 1842, in his "Life and Views," page 33, he thus briefly states his views on this important subject:—

"I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. As being holy, just, and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, Divine in his nature, human in his person, godlike in his character and power. He is a Savior for sinners, a priest to God, a Mediator between God and man, and King in Zion. He will be all to his people, God with us for ever. The Spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth."

Thus it appears that while Bro. M. believes that Christ is the "Son of God," he also believes that he was "God manifest in the flesh." 1 Tim. 4:16.) So, then, if at one time he speaks of him as the "Son of God," and at another time as the "Lord which is, and which was, and which is to come, the Almighty," he only believes the Bible, in all that it says of Christ, instead of a part. In referring to the views of others, even in a "good spirit"—we ought to be candid, and fair. Those who wish Bro. Miller's views, or our own, on the "Sonship of Christ," will find them fairly stated in the "Herald" of Aug. 23, in reply to a similar reference to us. If Bro. Miller is to be judged as vacillating, because he sometimes speaks of Christ as God, and at other times as the Son of God, the writers of the New Testament are open to the same objection: for he only uses their words.

VIOLATIONS OF THE TREATY OF VIENNA.—This treaty was violated by the French revolution of 1830, which placed Louis Philippe in the regal seat of Charles X.

It was violated by the dismemberment of the kingdom of the Netherlands, in the separation of Holland and Belgium.

It was violated by Russia, when she annihilated and absorbed the kingdom of Poland.

It was violated by the decree of the German Diet of 1832, by which Prussia and Austria obtained the direction of that confederacy.

It was also violated by Austria when it subverted the independence of Cracow.

And now the movements in the Cantons of Switzerland are contrary to terms of that treaty.

UNION IS STRENGTH.—When Jeroboam, the son of Nebat, made a division in the house of Israel, and caused Israel to sin, he feared that if the ten tribes went up to Jerusalem to worship, that they would again become united with their brethren who worshipped there. And he said in heart, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord." So he established a separate place of worship, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem to worship. Thus was the division in the house of Israel effectually consummated.

"KILLED AND WOUNDED."—What harrowing thoughts must be called up by the heading above, as it is read, prefixed to long columns of the names of slain and wounded soldiers, by those who have fathers, brothers, and sons, engaged in the work of death in our neighbors' land. The New York "Spectator," in a late number, has more than two columns of names in fine type, and compactly printed, of those who fell before Mexico. How many a sad and aching heart must have read those columns of names, anxiously looking, lest one dear to them should be numbered in the list. How many a sister, and wife, and mother, has found in that sad record, the name of the loved one, in whom centred their all. And when the sad discovery is made, how heart-rending are the feelings of those who mourn the loss of the slain—who are smitten down in the full tide of health. When we look over these sad records, we can but pray that the prayer of the Psalmist may be speedily answered: "Let the wickedness of the wicked come to an end; and establish thou the just."

THE MORMONS.—From the Mormon paper at Voree, W. T., we learn that the Mormons have commenced their temple in that place. James J. Strang has succeeded in appropriating to himself the mantle of Joseph Smith, and is acknowledged as his successor by a branch of the Mormons. Another branch follow Sidney Rigdon, and a third branch are under the government of the twelve, on their way to Oregon or California. The Strangites denounce strongly the immoralities of the other branches. Quite a list of excommunications for various immoralities appear in the last paper, against different members of the Mormon church, some of whom are "sealed up against all gospel privileges on earth"; and others have the privilege of repentance extended to them!!

Sion, Switzerland, Oct. 11.—"The upper part of the Armanney, one of the highest rocks of our Canton, and which is situated on the right side of the Dranse, in the vicinity of the village called Sembranche, fell down suddenly, with a most dreadful crash, into the valley of the Dranse, which was covered with its ruins. An immense fragment of the broken rock rolled towards the corner of the Dranse, passed over the river, and continued to roll on the other side for a considerable distance. On its way it overthrew one house three stories high, greatly injured another two stories high, and destroyed some out houses and stables. In the first house, eight persons were in bed and asleep; they were buried under the rubbish, from whence, by a most prodigious chance, they have been withdrawn, all alive, but more or less injured or mutilated. The inhabitants of the other houses had time to escape. In the stables several cows were mutilated, and several sheep killed or injured."

THE CHOLERA.—The "Augsburg Gazette," of the 3d ultimo, announces the appearance of the cholera at Jassy, and that a quarantine had been established on the frontiers of Austria. The "Commerce" publishes a letter from southern Russia, which states, that the cholera has made frightful ravages in that country. The entire population has been swept off in some districts—a fact unprecedented, even in the years 1831 and 1832. Six physicians have been sent from Warsaw for the scene of those calamities, with a mission to study the disease profoundly, and to ascertain the difference between the present malady and that which ravaged Europe fifteen years since.

RELIGIOUS DESTITUTION IN VIRGINIA.—Bishop Johns, of Virginia, related the following in the General Episcopal Convention, in New York:—"At a recent meeting of the Bible Society for Virginia, it was reported that there are 16,000 families without the Word of God. He knew of more than one county where there was no edifice to the worship of God, and no minister of any denomination whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and on examining him as to his religious faith, found that he had never even heard of Jesus

Christ, but as an oath. Nor was this a solitary case. Two females were called to testify in court on an important business. On questioning them, it was ascertained, to the astonishment of both judge and jury, that they had never heard either the Bible or of God!"

Suicides.

The religious and secular press have united in the endeavor to persuade the world that the doctrine of the near coming of Christ has been the prolific source of insanity, for some years past. And over many a sad case of insanity and death has the cry gone forth, "The result of Millerism." If we wished to retaliate, we could as often trace insanity to other and opposite doctrines; but we have no wish to harass the minds of any with such unchristian insinuations.

A man at Newtom, by the name of David H. Lord, put an end to his existence on Wednesday last, by cutting his throat.

Cincinnati Enquirer.

There must be something in the atmosphere to derange the minds of men. We believe that there has been a greater number of suicides committed in the United States the present year, than any two preceding years.—Not a day passes without our seeing, in some of our exchange papers, one or more cases of self-destruction.

Cincinnati Chronicle.

True. There must be something in the atmosphere to derange the minds of men—but it is the moral atmosphere. A certain class of moralists used, a few years since, when revivals of religion were prevalent, to ascribe insanity and suicide to priestcraft and religious excitement. Such cannot be the cause at present, for there is not religious excitement enough in the whole land, if it was all concentrated in one mind, to produce derangement. We presume that class of moralists, in view of the evils alleged by them to religious causes, and in their solicitude for the happiness of their fellow creatures, longed for the day when there should be no special interest or excitement on the subject of religion, that the evils complained of might cease.—They have their wish, as to the former, to their hearts' content. But how is it with the latter? Insanity and suicide have greatly increased. Why? Because true religion has declined, and the moral atmosphere is filled with poisonous influences, producing derangement and death everywhere.

Watchman of the Valley.

The Rev. JOSEPH BENNETT, Pastor of the first Congregational Society in Woburn, committed suicide on Friday morning, Nov. 19, by cutting his throat. Ahiel Holden, Esq., coroner, held an inquest on the body. The verdict of the jury was, "That he came to the death by his own hand, by reason of insanity."

TO THE FRIENDS OF HUMANITY.—On Friday, July 16, near the close of the day, Mr. Charles Smith, of Hudson, N. Y., a member of the junior class in the Theological Seminary at Andover, left his place in the Seminary, his trunk and all his apparatus for study, and wandered away to some place as yet unknown. Several things combined, previous to his departure, to awaken the suspicion that he was becoming deranged. Diligent search has been made for him in vain in this region. The hope still exists that he has wandered to a distance, and may be found alive. The object of this notice is, to request the friends of humanity in this, and in the neighboring States, if they meet with Mr. Smith, to send intelligence to any of the faculty or students here, or to Dr. Oliver Bronson, of Hudson, N. Y.

Mr. Smith is of dark complexion, dark hair, which is worn somewhat short, rather below the medium stature, and of a somewhat slender frame. He often wears spectacles to defend his eyes, which are weak. Any information of him will be most gratefully acknowledged by his numerous friends and relatives.

In behalf of the Faculty,

RALPH EMERSON.

Theo. Sem'y., Andover, July 20th, 1847.

We learn from the Petersburg, Va., "Intelligencer," that Mrs. Fletcher, wife of George Fletcher, was found dead in a house occupied by them in that town, with her throat horribly cut from ear to ear. Her husband was taken up on suspicion of having committed the horrid deed, and lodged in jail.

Our English friends are apprised that we sent a large box of books for the mission there, by the last steamer.

Correspondence.

Brief Discourse.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

The precious letter to the Ephesian church was written by Paul when a prisoner in the city of Rome. He bore witness for Jesus at home and abroad. Wherever he was, he was the same. In the refined society of Athens, in Jerusalem, in prison, among friends or enemies, in comfort or affliction, he was Paul, testifying of Christ. Circumstance or situation made but little impression upon him. He had counted the cost: weariness, painfulness, persecution, hunger, thirst, nakedness, treachery: all these, and more, he experienced. But before his eye of faith was the promised land, and the crown of glory: a reward not obtained in this world. This he desired, and this he determined to secure. For this he gladly suffered the loss of all things: friends, honor, reputation, and associations of birth, education, and natural love. He understood and appreciated his calling. His sincerity and faith were manifested by his life. He preached the unsearchable riches of Christ to the world. Thousands under his ministry turned from dead works to serve the living God, and learn to wait with assurance for the bestowal of immortality and all the blessings of redemption, at the appearing of Christ. These, having begun the life of godliness, are instructed to walk worthy of their vocation. They are shown that the reward of the inheritance is suspended upon their own course. If, having received, they walk in Christ, in perfect holiness in the fear of God, they shall triumphantly enter the heavenly kingdom. But if they draw back, apostatize, become weary of the journey heavenward, and return to the love of this world, they will be worse in the end than those who never knew the way of righteousness. It is even with difficulty the righteous are saved: and we indeed unto them, who, after conversion to God, live negligently, supposing, perhaps, that because they once were in grace, they will, in the end, be saved. And what shall we think of numerous bodies of professed Christians, who hold that it is not possible to live holily in this world. What! are beings in whom Christ condescends to dwell by his Spirit to be defiled by sin? Oh! no. Be ye holy, for God who hath called you is holy: and reckon yourselves dead indeed unto sin. Ye are under grace, and this grace enables the soul to live in the world unspotted from its pollutions.

What is the character, and what the purpose, of this vocation? Its character is holy and exalted. The One who calls is Jehovah. He speaks from heaven, the habitation of his holiness. You have heard his word,—you have heeded it. For what purpose hath he called you? It is that you should be his child, and an heir to the kingdom which is not of this world—the holy, eternal inheritance of saints. He justly requires that you walk worthy of it. Having tasted that the Lord is gracious, and rejoiced in the pardon of your sins, now live in obedience and holiness. Having these great promises, be separate from the world, and cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in God's fear. What comfort hath Christ with Belial? What fellowship hath light with darkness? There is no middle way between serving the Lord and sin. Double-mindedness is abhorrent. Many may imagine themselves Christians who have not maintained their integrity in matters of expediency, or self or sectarian interests; and, by grieving the Spirit, have been given over to an easy conscience; died happy deaths, as may be thought, or are now looked upon as good and respectable members of churches; and who may not be undecieved until that day arrives when fearfulness shall surprise the hypocrites! Oh! beware of the snare of hypocrisy. This is an age of hypocrisy. Men and women are living in multitudes, who have the form of godliness, without the power. From such we are instructed to turn away—to be separate from them, as from those who profess not religion. We know men by their fruits. Where we find covetousness in a professor of religion, who seeks self-exaltation and distinction, we see a hypocrite. When we know one to speak flatteringly before us, and disparagingly behind us, we know a hypocrite. When you hear one professing holiness throw out impure hints, you hear a hypocrite. Where anger, bitterness, backbitings, evil speaking, deception, luxury, or pride, are seen, there is unfitness for the kingdom. These are all from beneath—natural, devilish, earthly. But if any man be in Christ, he is

a new creature! Old things pass away, and all things become new. His affections are purified; reft from things of earth, and fixed on things of heaven. The spirit of Christ takes the place of the old man of sin, and becomes lord of every motion. This spirit we must keep in us by faith, and by working out our salvation with fear and trembling. While here, we are tempted to sin. Custom, nature, and the price of the power of the air, all act against the spirit of holiness. By giving heed unto them, we fall into condemnation, and grieve the Holy Spirit. By resisting, and waging uncompromising warfare with them, we retain the Spirit of God in us, and live holily and well pleasing in his sight. The heart is given up to Christ, and he rules it.

A thought occurred to me while in conversation with a brother, who asked me respecting habitual preparation to meet Christ. He spoke of certain situations in which persons were placed at particular times, when the mind must necessarily be intently upon the matter of business before it. The merchant, the clerk, the mariner, the engineer, &c., are engaged, at certain times in particular, when the individual's attention must be devoted exclusively to the thing in hand. But it does not follow, that if the Lord were to burst upon the world at that instant, the individual must necessarily be unprepared to meet him. Suppose a case of ardent attachment of one person to another. The former may be employed in an occupation requiring his mind's attention and energies; but where is his heart? Let the beloved object steal in upon him at any moment, and instead of being unwelcome, the visitor will afford him joy. So with him whose heart is filled with love to God. What his hand finds to do, he does it. But let the Savior spring upon him at the moment his hands and mind are busy, and he hails with joy the object of his heart's desire: prepared to exclaim, This is my God, for whom I have waited.

Walk worthy of your vocation, says Paul, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace. Effort is needed, thus to preserve harmony among ourselves. It has long been a device of the evil one to sow divisions in the churches of Christ. In many instances he has succeeded. But we are not ignorant of his devices. Through grace divine, we trust such union will exist amongst us unto the end. In the Scriptures there is much instruction given concerning the walk of the Christian: and as we meet with considerable in this letter to the Ephesians, I shall invite your attention to a few quotations from it, with which we will conclude our present discourse. The apostle speaks to these Christians as having learned Christ, and been instructed in his truth. Now the old man, corrupt according to the deceitful lust, is to be put off, as an old, filthy garment, never to be used again; the spirit of the mind is to be renewed,—altogether changed; and the new man after God, created in righteousness and true holiness, is to be put on. Lying, deception, &c., are characteristic of the old man. Put these utterly away; speak truth in the heart, unmixed with guile: and let him that stole steal no more, &c. Further,—and oh! professed follower of the holy Jesus, remember this, and never depart from it,—let no corrupt communication proceed out of your mouth, &c.—Thus our whole conversation must be holy: nothing vain, empty, or foolish, should ever be uttered. Bitterness, anger, &c., are to be purged out from us. Now read, ch. 5:1-21. Then follow domestic duties; and after dwelling upon them, the apostle shows how we are to equip ourselves, so that we may overcome all our foes. See ch. 6:10-15.

Christian! remember it is by PATIENT CONTINUANCE IN WELL-DOING thou gainest eternal life.

H. HEYES.

1 Pet. 4:12—"Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you."

It is no "strange" (new, or singular) thing for those "of whom the world is not worthy" to have "tribulation in the world." Yet we often think that our trials are peculiar. How must the delay of the promise, and subsequently the command to sacrifice the son of that promise, have appeared to Abraham?—Elijah's trials seemed to him so "strange," that he at length prayed that he might die; and being denied his prayer, he hid himself in a cave in Horeb, determined to avoid further persecution. How must Job's trials have appeared to him? So strange did the Psalmist's trials appear to him, that his "feet" would have "slipped," had he not hastened to the

house of God. (Ps. 73.) Jeremiah thought his trials so "strange," that he resolved "not to speak any more in the name of the Lord." Is it not probable that Jacob's, Joseph's, and Daniel's trials seemed strange to them? The first Christians were severely tried. They were required to receive instruction "at the priests' lips;" and the priests declared Jesus to be an impostor! The only church then in the world—a church which sprung from patriarchs, was organized at Sinai amid thunder and fire, and in which every prophet had arisen—that church said with a united voice, "He deceiveth the people." And when he was crucified, the voice of the church seemed to be confirmed. And when their faith was revived at his resurrection, it was only to soon meet with another trial when he was taken from them, as they thought, for ever; till the two angels informed them that he should "so come in like manner" as he had left. Did not Luther's trials seem to him to be strange, when two scores of opinions suddenly sprung up like a volcano under his feet, producing civil war? his enemies, at the same time, taunting him with, "You have made the experiment of putting the Bible into the hands of the people—and there is the natural result." Some of us have thought our trials were strange: but they are not as strange as it would have been for us to have gone into the Holy City without them, or others as severe. All whom John saw on the sea of glass, had gone through great tribulation; and he signs himself the "companion" of those only who are in "tribulation," knowing that "whom the Lord loveth he chasteneth." The gospel turns our afflictions into a "far more exceeding and eternal weight of glory," so that we can join the Psalmist in thanking God that we "have been afflicted."

"Affliction is the good man's shining scene."

"Prosperity conceals its brightest ray."

New York.

L. E. JONES.

Corrections.

Dear Bro. Himes.—In the "Herald" of Oct. 30th, in my sermon preached in New York, I am made to say several things which I did not say, nor do I believe. Some things there reported are not very material. I will only mention one or two of these.

1. "They saw the lightnings, and heard the thunders. And what did these things speak to them? They spake thunderings," &c. It should read, "They spake terror and dismay," &c.

2. "Again, to the general assembly of the church of the first born." The assembly here spoken of, was the antitype of the old Jerusalem. The old Jews were the first born. I said the old Jerusalem was the type of the new—the new the antitype of the old. The innumerable company of angels were the first born sons of God; and quoted Job 38:70 to prove it. Read the connexion, and you will see that "the sons of God shouted for joy" when God "laid the foundations of the earth." I said I knew of no authority for inserting a "to" between the phrases "angels" and "general assembly," more than between "city of the living God" and "heavenly Jerusalem." There is no *to* in the original in either case. Had the translators followed the same rule in both cases, the whole would read thus: "But ye are come unto mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the general assembly and church of the first born which are enrolled in heaven." This makes the angels, and assembly of the first born, but one class of beings, as the other makes the city of the living God, and heavenly Jerusalem, to be but one city. These things I believe, and aimed to teach in the sermon.

3. "The objection had been raised to the preaching of the kingdom as being at hand, at the present time, because the disciples had preached the doctrine in former days." This is a mistake. I said the objection had been raised, because we had formerly dwelt so much on definite time. That we had been told to "preach the kingdom at hand, and let definite time alone, then we would have apostolic example for it." But now, said I, when we say less about definite time, and dwell more on the signs which show that it is nigh, even at the door, they are no better pleased than before. That the idea of the objector was, "nigh at hand" gave us a berth 1800 years wide, but we made it too narrow for him. That the preaching of John and the apostles meant no such thing. It was the kingdom, then, emphatically *at hand*, in the person of their King, one of the four component parts of the complete and perfect kingdom, and which the nation rejected in his person. I uttered not one word about the

kingdom which the "chosen twelve and ordained seventy preached" as being "his full salvation or redemption which he was about to make on the cross;" nor do I believe any such doctrine. Nor do I recollect having said anything about "four sixths of prophesied time" having passed away: but on the contrary, as I have explained above. I then went on to show, that the idea of the objector was absurd, from the fact that Paul taught, after the rejection of Christ by the nation, and his crucifixion, that the coming and kingdom was not then at hand, citing 2 Thess. 2:1-3.

Please give the above correction, and oblige Yours, waiting for redemption,

G. NEEDHAM.

Albany (N.Y.), Nov. 15th, 1847.

Here is the Patience of the Saints.

Jam. 5:7—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." It is evident from the instruction here given, that those words apply to a people living on the last inch of time. Ch. 1:2-4—"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." So we see we need this grace at this trying time: for Paul tells us that the last days would be days of peril, &c. Habakkuk tells us "the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." 2 Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Rom. 2:7—"To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life. Ch. 5:3-5—"And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Ch. 15:4, 5—"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus." Jam. 5:8-11—"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The prophets and apostles, all of them, looked down through to these days, and pointed out all our duties. And if this patience is for any body, it must be for those that are patiently waiting for the Son of Man from heaven; for certainly, if we are not expecting him, we cannot be patiently waiting for him. Blessed be God, there are at this day many whose hearts are warm with hallowed fire, and expecting to see him as he is. Brethren and sisters in the Lord, do not get weary. Keep watching and praying always, that ye may be accounted worthy to escape those things that are coming on the earth. Our disappointments here, if we hold on to the faith, will only ripen us for the kingdom.—Amen.

Patiently waiting,

DAVID BATES.

Blandford (Mass.), Nov. 22d, 1847.

LETTER FROM BRO. L. KIMBALL.

Dear Bro. Himes.—Frequently have I had the depths of my soul stirred within me whilst I have looked around, and seen the end have the devil is making in these last days; for "he has come down in great wrath, knowing that he has but a short time." And truly he has "transformed himself into an angel of light," and therefore is the more successful. The "Advent Herald" was the first paper published to herald the coming One, and I rejoice in its steady, persevering devotion to this great truth—the last message of the gospel. And whilst the winds have blown high, the storm raged, the vivid lightnings flashed, and the heavy thunders roared, the "Herald," like a faithful pilot, has pointed us to the haven of rest,—to the evidences of speedy deliverance, and admonished us to due preparation for that event. This course, I believe, has been pleasing in the sight of God; therefore the

"Herald" has been sustained; and as long as it pursues this course, I have confidence that it will be sustained.

I rejoice, too, in the persevering silence of the "Herald" (as far as possible) on controversial subjects, which are not embraced in the last message of the gospel. I know something of the efforts that have been made to crowd these into the "Herald;" and because they could not be admitted, the cry was raised, "Down with the Herald! Down with its managers! We will have a free paper of our own!" Thus we have seen a host of papers arise under the garb of Adventism, but evidently devoted to something else. But there was one characteristic visible in them all, viz., opposition to the "Herald." My mind has frequently been cited back to Luther's day. When that man of God brought out the blessed truth, and made a tremendous move among the people, shaking mystic Babylon to its centre, certain spiritualists start up, saying, "Luther has begun the reformation, and now his work is done, and we will finish it." And had it not been for the overruling providence of God, they would have finished it, to the great joy of its enemies. So now, if the "Herald" could be crushed, and its managers laid on the shelf, the cause would be finished up in a hurry. But blessed be God, "Father is at the helm." Why, what would be the consequence, if the "Herald" were to open its columns to every controverted subject that has been before the world for centuries? Would it not be confusion? Each would have his favorite theme. One would write on baptism, another on the perseverance of the saints, another on falling from grace, and another on the unconscious state of the dead, and annihilation of the wicked, &c. Each would draw forth an opponent, and contention would follow. The "Herald" would no longer be the "Advent Herald," neither would it be worthy of such a title. No, Bro. Himes, this must not be. But I would say, in the language of Scripture, "Let the dead bury their dead; but go thou and preach the kingdom of God." The sympathies of the consistent, laboring Adventists are with you,—you have an interest in their prayers, and they will stand by you. The cause is theirs, and they will not let it sink for want of means. I speak with confidence.

I do not wish to flatter,—it is not in my heart; but I do want to speak out,—I feel that circumstances demand it. What are the opponents of the "Herald" and its managers, doing to support the Advent cause? Comparatively nothing. Who are they that are straining every nerve, employing all available means, and consecrating everything to the advancement of this cause, the spreading of this truth, and the salvation of men? Let facts answer. Those that are doing the most in this blessed cause, the devil hates the worst, and of course they must expect to meet with the most determined opposition. See 2 Cor. 11:23-28. You have not, as yet, received as large a salary as Paul did, but be of good courage, for "a man's gift maketh room for him."

Low Hampton (N. Y.), Nov. 20th, '47.

LETTER FROM BRO. JOSHUA BURNHAM.

Dear Bro. Himes:—Having had the privilege of reading your valuable paper for about five years, I write to let you know that I am much pleased with the way in which it has been managed. I do believe it is a paper that has the smiles of our heavenly Father, and my prayer is, that the Lord will guide, sustain, and comfort you in your arduous, responsible, and also glorious work.

I am glad to notice that you and others are abroad in the field of labor, admonishing a slumbering church, and a guilty world, of impending judgment. The world has arrived at a fearful crisis: the sure word of prophecy, and the signs of the times, speak in tones of thunder of some great event fast approaching. It is surprising to me that the church cannot see the signs of the times, and the judgments of God that are abroad in the earth. The prophet said they would not see it; but again he said they should see it.—Truly there is a famine, not of bread and water, but of the word of the Lord. A darker time I never saw since I professed to love the Lord. It seems to me that "the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

Bless the Lord, through his strength my wife and I stand on the same ground that we did six years ago, when we embraced the doctrine of the coming of the dear Savior; for this we are set at naught, turned out of church, called to endure hard sayings and reproaches. We are almost alone in this part of the world, and have not heard a lecture on the Advent doctrine for most three years. We are fifteen miles from the nearest Advent meeting; so that we are deprived of the privilege of meeting with those of like precious faith. And were it not for the Bible and the "Herald," we should be discouraged.

It rejoices our hearts to hear from the brethren at a distance. We are also glad to hear that the cause is prospering; and just so long as the servants of God have the mind that was in Christ, it will continue to prosper, though earth and hell

oppose. We often feel, as we kneel around the family altar, that our brethren are with us. We ask the prayers of our brethren in our feeble, decrepit old age.

Atkinson, Nov. 11th, 1847.

LETTER FROM BRO. WM. WATKINS.

Bro. Himes:—I rejoice to perceive that the line of demarcation, in regard to the future course of our Advent papers, is now distinctly and strongly marked;—that the "Advent Herald," the veteran pioneer in the holy cause, still adheres to its original and all-controlling purpose, of announcing and proving the near approach of the Messiah, and warning every man to flee the wrath to come, and to prepare for the transcendent glories of the coming kingdom. I am glad to see that it does not regard, as essential to this great end, the ceaseless discussion of subjects which the past and present experience of the best of men demonstrate are, to this hour, among that category concerning which the apostle has said, "Let every man be fully persuaded in his own mind." In thus giving an unserved expression of a hearty approval of the course which the "Herald" has felt it to be its duty to pursue, I desire not to speak invidiously. Let brethren who cannot sympathize with your course, still feel it to be their duty to oppose you, act in accordance with their best convictions.—To their own master they stand or fall. The inevitable result, which may be reasonably anticipated, will soon prove who have found the more excellent way. As to myself, relative to existing difficulties, and the conclusion at which I have arrived, I still pray:

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

Baltimore (Md.), Nov. 24th, 1847.

Bro. R. V. LYON writes from Gill, Mass. Nov. 13th, 1847:—

Dear Bro. Himes:—The time in which we live is an awfully grand and solemn one. Think of it! The judgment, with all its stupendous realities, is just before us! The human family, brought into the valley of decision, are now deciding for or against the glorious truth of our soon coming King, who will take the throne of David, and reign on it for ever. And as they decide, so will their doom remain unalterably fixed, for weal or woe. Soon will they stand before the burning throne, and hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" or, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Solemn thought! who can bear it? Think of devouring fire,—of everlasting burnings,—of the worm that shall never die,—of the fire that shall never be quenched,—of dwelling where one drop of water will never afford relief, and where the smoke of the torment of the damned shall ascend for ever and ever! O, how solemn and awful! In view of all this, my soul cries out, "O, that they were wise; that they understood this; that they would consider their latter end," and turn to Jesus, that they might be saved in the day of his wrath. Everything around us bespeaks this day near at hand. My brethren, are we ready to hail the glad moment, (for it will be such to the saint,) when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God?

Bro. J. L. CLAPP writes from Homer, N. Y., Nov. 15th, 1847:—

Dear Bro. Himes:—The second advent of our blessed Lord is one of the most important subjects that ever engaged the attention of man: a subject that engaged the attention of prophets and apostles, and which they looked forward to with joy and rejoicing, as the consummation of all their hopes.—And I rejoice that God has a remnant on the earth at this time who hold to the same faith. As you, my brother, are called upon by Providence to occupy a position that leads you to be beset by foes without and enemies within, yet be assured that there are many who sympathize with you in your trials, whose prayer is that the grace of God may be sufficient for you, and that you may persevere in proclaiming to a wicked and unbelieving world the acceptable year of the Lord, and the day of vengeance of our God. Although there are but few who heed this proclamation, yet we are assured that it will not be in vain in the Lord. This has been demonstrated to us in this place of late. On the 24th ult. Bro. Bywater commenced a meeting in the Universalist church in our village, which continued eight days; and notwithstanding the extreme prejudice existing, and the opposition manifested, there were a goodly number in attendance, who were evidently benefited by the clear exhibition of the glorious truths of the gospel, and several heartily embraced the Advent faith, and are now rejoicing in view of that glory which shall be revealed at the appearing of our blessed Lord. Among this number are two, who, at the commencement of the meeting were living without hope and without God in the world; and we confidently hope that others among us, who are

evidently pricked in the heart, will soon be brought from darkness into God's marvellous light, and with an ardent desire look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Truth truly is mighty, through God, to the pulling down of the strong holds of Satan.

Bro. ERASTUS PARKER writes from Waterbury, Vt., Nov. 16th, 1847:—

Dear Bro. Himes:—The Advent brethren and sisters in this place are striving to serve God, and maintain his cause, and are blessed in so doing, though their hearts are greatly pained in consequence of a few dear brethren and sisters leaving us, and setting up a separate meeting by our side. The "Herald" is highly prized by us, and some of the brethren are making efforts to increase the number of its subscribers; and as the result, I now send you six new ones. We are much more interested in contemplating the state of the living than the state of the dead, as we are seeking for glory, honor, immortality, and hope to have eternal life.

[Our thanks are due to Bro. Parker, Wiswell, and several other brethren, who are aiding us materially in the extension of the circulation of the "Herald." Those who manifest their friendship in time of need, are friends indeed. We rejoice that the number of such is not small. We are not speaking of those who are merely our friends, but of the friends of the Advent cause, so far as it is the cause of God.]

Bro. R. W. MIDDLEBURY writes from Motts Corners, N. Y., Nov. 20th, 1847:—

Dear Bro. Himes:—The cause of truth demands our united co-operation in its diffusion.—Therefore I am happy to have the privilege to aid the cause, in contributing to the support of the "Herald," as it is the best messenger to me and my family of five different religious and moral papers which we take weekly. And, dear brother, although I seldom write, I am not an idler in my Lord's vineyard. I suffer the reproach of my professed brethren and sisters, for contending for the faith of the gospel of the kingdom, as we understand it. But I rejoice to see and hear that our dear Savior does verify his promise to those who preach this gospel of the kingdom as a witness to the nations of the earth. It does prove the power of God unto salvation to them that believe. I feel more and more attached to the cause of the Adventists, which I publicly espoused five years since: and have taken the "Cry" and "Herald" ever since, and the "Advocate" till lately.

OBITUARY.

"Precious in the sight of the Lord is the death of his saints." (Psa. 116:15.)

DIED, on the Isle La Motte, Vt., Sept. 12th, 1847, of consumption, Sister LOUISA REYNOLDS, aged 33 years. She was converted to God at the age of 17, and joined the M. E. church, of which she remained a member till 1844, when she withdrew. From the time of her conversion, her whole life was characterized by fervent devotion, and deep piety. Having been endowed with more than ordinary intellect, her gift for exhortation was superior, and she faithfully improved it, in private and public, in warning all to flee from the wrath to come. When the news of the speedy coming of Jesus reached her ears, she eagerly examined the evidence, and embraced, as glad tidings, the gospel of the kingdom of God at hand. This was in '43. From that time to her death, she was unwavering in the faith that Jesus would soon come in his glory. No flatteries, or reproaches, in health or in sickness, could cause her to yield this faith and hope. She often expressed a willingness to be identified with the oppressed and persecuted saints, as she wished to share in the glory of their hope. She was desirous of living to see the Lord appear, that she might be a blessing to her family, and escape the struggle with "the last enemy death." But as her end drew near, and her sufferings increased, she prayed the Lord to take her, and for patience to wait the time of her departure. She requested that her funeral sermon should be preached by one looking for the speedy coming of Christ and the resurrection. She said, "I don't want to be preached into the grave, and left there;—I wish to be carried beyond that." Her hope was in a speedy resurrection. Her death was peaceful. She sleeps in Jesus. She has left a husband, two small children, and some other relatives, who deeply feel and mourn her loss. Some of them "sorrow not as others which have no hope," as they are looking for the same blessed hope that she looked for. The church on the Island has lost one of its brightest ornaments. The day of her funeral was very stormy, but a large congregation was present, who listened apparently with deep interest to a discourse by the writer, from Job 19:25-25 (a text selected by Sister R.).—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." To many of us, it was a time of mourning and

rejoicing. We mourned because we should no more see our beloved sister, and hold sweet communion with her in this world; but we rejoiced in hope of soon seeing her, with all the faithful, where "the inhabitants shall not say, I am sick," but "death be swallowed up in victory." "O, hail, happy day." H. BUCKLEY.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Bro. JACOB COLLIER, of Northfield, Mass., departed this life Oct. 8th, in the 51st year of his age, in a firm and unshaken faith that the Lord would soon come, to destroy him that hath the power of death, and bring up all the pious dead in the first resurrection. I had been intimately acquainted with Bro. Collier for twelve or fifteen years. He was formerly an official member of the M. E. church, in which he exemplified the religion of the Bible, and was a living epistle, read and known of all with whom he associated. In '42 he became interested in the doctrine of the coming and kingdom of Christ at the door. In this cause he remained till he closed his eyes in death. His last labor was with his adopted daughter, who had gone to Lawrence on a visit to her friends, and was taken sick. On hearing of her sickness, he and his wife immediately repaired thither, and watched over her by day and by night, with as much solicitude as if she had been their own child. In answer to the fervent prayers of Bro. and Sister Collier, the daughter was raised up and conveyed to Northfield. Soon after reaching his home, Bro. C. was taken sick, and lingered but five weeks. During his sickness, the blessed hope sustained him. He was active in life, and triumphant in death;—not triumphant over death, for death triumphed over him. His victory was a victory of faith. He looked forward to the time (but a little in the future) when he should sing, with Isaiah and St. Paul, "O death, where is thy sting? O grave, where is thy victory?" Yes, he has gone down into the grave to sleep but a little while; he will soon awake, and behold the King in his beauty. May the God of Abraham be the widow's God for ever and ever. P. HAWKES.

DIED, Oct. 16th, Sister PHILA TUCKER, wife of Bro. Christopher Tucker, of Hardwick, aged 25 years. Sister Tucker embraced the doctrine of Christ's speedy coming in '42; and from that time to the day of her death, she endeavored to show to all, by precept and example, that she looked for and loved his appearing. For many weeks before her death, she was confined to her bed; and although she suffered much pain, yet not a murmur was heard to fall from her lips. She once said, while her friends stood weeping by her bed, "I would not exchange my situation with any of yours. It will be but a little while before Jesus will come and call me from the grave, and give me, with all the saints, eternal redemption." Glory to God, her death was triumphant. By this dispensation of Divine providence, a husband has been deprived of a good wife, parents of a beloved child, brothers and sisters of a precious jewel, and the neighborhood in which she lived of one of its brightest ornaments. Her funeral was attended by a large concourse of people. At her request, I preached a discourse, founded on Isa. 40:1, 2, and 1 Thess. 4:13-18. R. V. LYON.

DIED, in Lowell, Oct. 16, GEORGE WHITEFIED, only child of Samuel T. and Julia C. Brown, aged 10 months.

The babes rest securely,—

No sorrow they know:
They are free from all danger
And trouble below.

The angels are guarding
Their slumbering dust,
Till the grave shall give up
Its hallowed trust.

Thou'lt come, blessed Savior,
And raise them again:
Not long in the graves
Shall our loved ones remain.

In this state of probation,
Let us watch unto prayer,
That we all may be ready
To meet Christ in 'th' air.—

To join with our loved ones,
Whose absence we mourn,
In praising our Savior
Around his bright throne.

The signs of his coming
Do plainly appear;
Let us up and be doing,
For the Master is near.

Let us watch and be sober,
Lest we fall by the way;
For none but the righteous
Can hail the glad day.

The babes are all safe,—
The ills of this life
Can no more molest them,—
They are free from the strife

That we must encounter
Ere we reach that blest shore,
Where united we'll live,
To be parted no more.

Summary.

We never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How, then, can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

Mr. James Kendall, of Phillipston, was run over and killed by the rail-road train in South Royalston. He was crossing the track on foot, for the purpose of securing his frightened horse, and tripped and fell in front of the engine.

A letter from St. Andrews, Florida, states that Mr. Michael King was fired at by two Indians, who pursued him on the road to St. Joseph, and he killed one of them, old Joe, a chief.

The dead body of a female child, about a week old, was found on the sidewalk in Endicott-street, last week, and buried under the direction of Coroner Smith.

Mr. John Cushman, the carpenter who fell from the school-house in Myrtle-street, is since dead. He resided in Oneida-street, and has left a wife and children.

James Dow, an elderly man belonging to Plaistow, N. H., was knocked down in Andover by the Great Falls Rail-road train, and miraculously escaped with a broken arm. He was walking near the track, and warned in season to get out of the way.

Walter J. Wetherbee, 24 years of age, a machinist who has worked in Framingham, left Augusta, Me., two or three weeks since, for Bath, with about \$800, with the intention of depositing it there. He stated to his wife, to whom he had been married but four months, that he should certainly return in the course of the day, but he has not since been heard of.

A calm hour with God, is worth a whole lifetime with man.

Were there but one virtuous man in the world, he would hold up his head with confidence and honor; he would shame the world, and not the world him.

Dr. South.

A package containing \$1500 in bills of the Bank of North America, Providence, R. I., and directed to Slater & Sons, Webster, Mass., was stolen from the depot of the Providence and Worcester Rail-road, in Worcester, on Tuesday.

Ship Annet, for Ceylon, has 575 tons of ice, and twenty-five refrigerators.

Hon. Benjamin Swift died of apoplexy while at work on his farm at St. Albans, Vt.

Bryan Foley drowned himself on Saturday evening in the canal at Lowell; leaves a wife and children.

Samuel Bishop, 35 years old, and without a family, committed suicide by taking opium, at Bunker Hill, Waterbury, Ct.

Shrinking of Flannel.—Enclose new flannel in a bag; put it into a boiler with cold water; heat and boil it. It will never shrink any more after this operation, and should then be made up into garments.

A deaf and dumb man, named Andrews, was killed by the rail-road train near Elkton, Md. He was walking on the track.

In Port Pleasant, Pa., an unknown young woman, genteelly dressed, was found murdered in the canal.

A boy, about 14 years of age, named George Sheddick, lately fell into a tub of hot water, at Pittsburg. He instinctively rushed to the river to cool himself, and as a consequence the fire struck in, and he ended his days in great agony on Sunday morning.

A Christian should be like a river, that fertilizes while it runs—carrying ships, and all that floats upon its bosom, along with it to the vast ocean.

We do not weary God now with our wrestlings, but with our sins.

Hurricane in the West Indies.—The N. Y. "Commercial" publishes the following extract from a letter received in that city, dated Grenada, Oct. 25:—

"There was a severe gale of wind on the night of the 11th inst., which injured Trinidad and Tobago greatly. At the latter island it was very severe. About seven hundred houses were destroyed. Nearly all the estates have lost their

work-houses, and fully one third of their crop is lost."

Cuba.—Havana papers to the 30th ult. have been received at New York. General Flores and Colonel Wright were at Havana, on their way to Venezuela by way of Jamaica.

Mr. Bankhead, British Ambassador to Mexico, arrived at Havana on the 6th ult. from Vera Cruz, in the British mail steamer Forth, and would leave for Southampton on the 10th, in the same steamer.

From St. Domingo.—Advices from Port au Prince to the 1st inst., state that in a political point of view, the utmost quiet then prevailed throughout the island. A severe shock of an earthquake was experienced early on the morning of the 26th ult., at Port au Prince. It created a great deal of alarm, without, however, resulting in injury to life or property.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hands of God.

What are we afraid to do before men, we should be afraid to think before God.

Society, like shaded silk, must be viewed in all its situations, or its colors will deceive us.

Mrs. Rachael McLaughlin, wife of a builder, drowned herself in the river at New Orleans, whither she had recently returned from New York city.

Seventeen persons were killed by the hurricane at Tobago on the 11th Oct.

Mr. House, a shoemaker, residing near Mount Olympus, Troy, N. Y., died of hydrophobia last week, in frightful agonies.

Geo. Wilson, conductor on the Columbia, Pa. Rail-road, had his limbs horribly mutilated by the springing of a rail through the bottom of his car.

Capt. Bullock's son, seven years old, fell from a third story window of the "Pantheon" on to the pavement in Washington-street, Boston, without breaking a bone, and will probably soon be about again.

We had a light fall of snow in the city last Sunday evening—the first this season.

A boy six years old was burnt to death in the house of Fleet Weeks, Babylon, L. I. The house was destroyed.

We learn from the Cincinnati "Catholic Telegraph" that three young ladies, two of them natives of that city, have received the white veil in the Convent of Notre Dame, on Sixth-street. Also, that a very accomplished lady, one of those who have been educated in the East, and sent out to the West under the patronage of Governor Slade, having recently joined the Catholic faith, will shortly commence her novitiate in that institution.

The Quebec "Gazette" states that in consequence of the failure of the cod and seal fisheries, and also of the potato crop, a famine will soon be experienced at the Magdalene Islands, unless prevented by relief from the government or some other source.

A fire in the Custom House at Norfolk is said to have been caused by a piece of timber used in the construction of a chimney flue. All builders should avoid the introduction of wood into flues, as many fires have been thus occasioned.

The rain on Wednesday night, of last week, occasioned considerable damage to the Boston water works, beyond the twenty acre reservoir in Brookline.

The Governor of Alabama has, by proclamation, constituted Montgomery as the seat of government, instead of Tuscaloosa.

Besides thanksgiving, Thursday of last week was the anniversary of the British evacuation of New York city.

The Hagerstown (Md.) "News" says, "Early on Thursday evening last, a very destructive fire was observed to be raging in the South Mountain, near the Black Rocks, about eight miles east of this place. Later in the evening one was discovered breaking out some distance north of the first, which soon spread over a great extent of ground."

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.

EUBANK'S "Hydraulics and Mechanics."—Part II. The second No. of this interesting work has been received, and fully answers our expectations, excited by the first No. A vast amount of useful information and historical facts on the subject of hydraulics, are here condensed, and brought within the reach of all who desire to receive such instruction. It is for sale at Redding's, No. 8 State-street, Boston.

BUSINESS NOTES.

Thos. Chulacombe, \$3.—We have sent the charts by mail. It pays also for your Herald of Oct. v 16.

W. Sterling.—It pays Mr. Silvernall's paper to 269, leaving \$2.33 due.

A. G. Case.—There is \$1.25 due. If you are unable to pay it, you need not.

G. Morgan.—We cannot supply those back Nos. L. Nichols.—We do not understand the cause. We send every week. We send you the back Nos. We did not learn from your letter whether your paper only did not come, or whether none of the brethren received theirs. If yours only did not come, we think it was because your name was less distinct on the book than theirs; that is now obviated. At your suggestion, we shall send the papers of Bro. L. Cole and S. Myrick, with the other papers to Carmelville.

Sarah Hardy.—You did not say in whose name the paper now goes; we suppose it is Aaron Hardy, and have credited it accordingly, and changed it. There is \$2 more due. The paper has been regularly sent.

NOVA SCOTIA MISSION.

A. Hill. - - - - - 1 00
A Friend. - - - - - 4 00

FOR THE FITCHBURG MEETING.

F. Parker. - - - - - 5 00

APPOINTMENTS.

If the Lord will, Bro. Himes will preach at Whatley, Tuesday p. m. and evening, Dec. 7th, where Bro. Ellis, Harwood, and Morton shall appoint; at Conway, Wednesday and Thursday, 8th and 9th, where Bro. Wheelock, Rice, and Munroe shall appoint; at Ashfield, Friday, Saturday, and Lord's day, 10th, 11th, and 12th. Afternoon meetings at 1 or 2 o'clock, as shall be notified at the time of the meeting; evening meetings at 6 o'clock.

Bro. Himes will commence a course of lectures at Gardiner village, Saturday, Dec. 18, at 2 p. m., to be continued over the Sabbath. He will lecture at Hallowell village, Monday, the 20th, 2 p. m. and evening. He will commence a conference at South China, Tuesday, Dec. 21, at 1 p. m., in the new meeting-house, near Bro. Pullin's, to continue two days. Thursday evening, Dec. 23, he will commence a conference at Richmond Corner, to be continued there and at the Reed meeting-house over the following Sabbath. Brethren and sisters from abroad are invited.

Bro. Himes will see that he is announced to commence his lectures in Gardiner village on Saturday, at 2 p. m. If, however, he cannot be there before the evening, he will amend the notice accordingly. If he will write me the day he expects to arrive, I will meet him at the Temperance Hall, H. STINSON.

The Lord willing, I will preach at Chickopee Falls Tuesday, the 20th, at 10 o'clock, Wednesday, the 21st, at 10 o'clock, Thursday, the 22nd, at 10 o'clock.

The Lord willing, I will preach in Johnson Tuesday evening, the 20th, in Plattsburgh, N. Y., Sunday, the 21st, in Chazy (Stoughton District), Monday evening, the 13th, at Rouse's Point, Sunday, the 19th.

D. T. TAYLOR, JR.

I will be in Buxton, Maine, Sabbath, Dec. 5th, and in Poland, Sabbath, Dec. 12th. During the intermediate time, I will labor in places where the doctrine has not been advocated, and where the brethren will appoint. These appointments are subject to revision by the brethren in that State, should they interfere with other appointments.

O. R. FASSETT.

Providence permitting, I will preach at the following places:—Worcester, Mass., Monday evening, Dec. 13th; Fitchburg, Tuesday evening, Northfield Farms, Wednesday evening, Vernon, Vt., Thursday evening; Springfield, Friday evening; Claremont, N. H., Sunday, Dec. 19th; Woodstock, Vt., Monday evening; East Bethel, Tuesday evening; Waterbury, Thursday evening; Johnson, Friday evening; Troy, Sunday, Dec. 26th; Barnston, C. E., Tuesday evening, Dec. 28th, and continue over the following Sabbath, where Bro. West and others think best.

J. CUMMINGS.

Providence permitting, I will preach in Abington the second Sabbath in Dec.; in Kingston the third; in Lawrence (new city), Mass., the fourth.

N. BILLINGS.

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent. We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Unwin, 31 Bucklersbury, London," till further notice.

Boston, Oct. 20, 1847. J. V. HIMES.

Bro. H. Heyes' address is, care of J. M. Clapp, Syracuse, N. Y.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falmouth." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Hubert Stewart, M. A., Incumbent of St. Bride's, Liverpool. 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

"MY SAVIOR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Crosscombe, Somerset, Eng. Price, 50 cts.

"A CATECHISM upon the Prophetic System of the Scriptures." By James Scott, author of "Outlines of Prophecy," and "First Root of Popery," &c. Price, \$1.

"MODERN PHENOMENA OF THE HEAVENS."—By Henry Jones. Price \$1 per doz., or 12 1/2 cts. single.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

From David S. Rowe, Principal of the State Normal School, Westfield:—

"They are a beautiful set of Maps, very neatly executed, and in connexion with the 'Analysis of Geography,' by Mr. Bliss, furnish the BEST and MOST ATTRACTIVE aids to the study of Geography with which I am acquainted. I hope you will be amply remunerated by a sale proportioned to the merits of the works."

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cts. or \$5 per dozen.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1/2 cts. postage.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime." Compiled by Thomas M. Preble. The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

ADVENT MEETINGS.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 88 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 a. m. and 2 p. m., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Fulton-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

"The Friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Hopkin's Hall, entrance 33 Westminster-street (formerly Market-street).

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

MEETINGS IN CINCINNATI.—New Church edifice, south side of 7th-street, between Mound and Cutter streets, three times on Lord's day, and Tuesday and Friday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, jr. Hartford, Ct.—Aaron Clapp. Lowell, Mass.—L. L. Knowles. New Hampton, N. Y.—Leonard Kimball. Newbury, W. T.—Laurie Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 34 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 21 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talmud Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Dec. 2.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it if it is credited.

S. Hart, 347; G. Hamilton, 347—each 50 cts.—Mrs. Heyes, v 14; J. L. Barker, v 14; D. Bates, 342; M. L. Canfield, v 13; G. Jones, 363; A. Phillips, 363; B. Boss, 363; J. Nicholas, 363; A. Nelson, v 14; H. B. Pratt, v 14; Wm. P. Hoffman, v 14; J. R. Dull, v 14; M. Hope, v 14; L. Kimball (33 7/5 on acct), v 14; C. Barnes, v 14; A. Barnes, v 14; E. Smith, v 14; J. B. Spaulding, 362; S. Jackson, v 15; J. Trever, 363; S. Joy, jr., v 15; A. M. Bennett, 364; T. L. Tullock, v 15; A. S. Keil, v 13; J. Orr, 332; N. Story, 335; A. Hurd, v 14; J. D. Dickson, 372; N. M. Williams, v 15; N. Buchelder, 365; G. T. Sney, v 13; W. Parker, 363; B. Keith, v 14; L. Nichols, 347; J. Seavey, 362; E. E. Baufell, 343; N. Clark, 372—each \$1.—R. V. Lyon, (on acct), D. Eaton, v 12; Mrs. P. Blood, 420; J. Philbrick, v 15; R. Knight, 394; R. W. Middaugh, v 14; T. Grandy, v 14; F. Gale, v 15; E. Weaver, v 14; G. C. Baker, v 12; S. Hardy, v 12; A. Pallard, v 15; F. Parker, v 15; J. Clifford, v 14; C. W. Cook, v 13; J. Roberts, v 14; G. R. Tenhouse, 343—each \$1.—J. Brewster, (C. H. and) v 16; A. B. Thayer, v 14; Geo. Morgan, v 14—each \$3.—T. Allen (C. H.), 24—25 cts.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 19.

BOSTON, SATURDAY, DECEMBER 11, 1847.

WHOLE No. 345.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.

TERMS:—\$1 per Volume of 26 Numbers. \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
office, should be directed to "J. V. HIMES, Boston,
Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

"Go Forward."

"And the Lord said unto Moses, Wherefore criest
thou unto me? Speak unto the children of Israel, that
they go forward." (Ex. 14:15.)

Though trials like dark clouds arise,
To intercept the Christian's sight,
And sorrow's tears bedim his eyes,
Like fearful shades of gloomy night,—
A beacon light still beams afar,
To cheer him on his upward way,
And guide his feet, like Bethlehem's star,
To where the blessed Savior lay.

When earthly prospects seem to fail,
And earthly friends give no relief,—
When doubts our brightest hopes assail,
And all our hearts with constant grief,
How sweet the comfort then to find
A solace for our greatest fears,
A friend, above all others kind,
To soothe our minds, and dry our tears.

Though disappointments oft we meet,
And pain and death seem ever near,
Though tempting hate, with foes replete,
Would quick enchain each single fear,—
The crown still shines to shine,
Yet onward shall our pathway be,
Till we shall swell the loud acclaim,
And shout o'er death the victory.

We will go forward, though all hell
Like mountains rise on either hand,
Our enemies will Christ dispel,
And bid his saints victorious stand,—
O'er Jordan's streams they safe will go,
Led by their ever-conquering Lord,
Who will to their glad visions show
The land long promised in his word.

We will go forward, though we bear
Contempt and scorn for Jesus' name,
A victor's wreath we soon shall wear,
And with him long delight to reign;
Then will our sorrows quickly flee,
And false reproach no more be given,
To those who would their Savior see,
Who long to share the joys of heaven.

Yes, Lord! our waiting souls would say,
O! let thy kingdom quickly come,
Thy chariot wheels no more delay,
But quick reveal the coming One;
Let all thy suffering saints be free,
Let wars and tumults henceforth cease,
Let all the world with wonder see
The glory of the Prince of Peace.

We will go forward, though we seem
To worldlings full of vain pretence,
To simply trust no idle dream,
Evince sure least common sense,
Yet notwithstanding this, we wait
In expectation for the hour,
When saints will claim their glad estate,
Still trusting in thy truth and power.

Though cold professors often say,
That "visions fail"—"no signs appear"—
Who would in blindness long delay
Thy glorious coming year by year;
Though these with sceptics hand in hand,
Deride thy word, and grieve thy flock,
Yet may we patient, boldly stand,
Securely planted on the Rock.

In thy pavilion we would seek
A calm retreat from trouble comes,
And pray that thou wouldst always keep
Us safe among thy ransom'd ones;
Forever freed from Satan's sway,
No more shall we in sorrow roam,
Nor mourn thy absence, day by day,
But dwell in peace with thee at home.

Portsmouth. D.

Historical Evidence.

[The following is an extract from the preliminary discourse of Scott's "Catechism upon the Prophetic System of the Scriptures"—a work of much merit, which we have not noticed as we should, but which will speak for itself better than we can speak for it. It is for sale at this office—price, \$1.]

Let us inquire, historically, what is "the faith once delivered to the saints," which Christians are exhorted "earnestly to contend for?" There are only two great systems of faith held by professing Christians regarding the future, which are diametrically opposed to each other; one of which, it is certain, was neither the faith delivered to the saints, nor held by the Jewish and first Christian churches, which must, therefore, be heretical. Which of them, was the original system delivered to, and held by Jews and early Christians? When this question is satisfactorily answered, then it will be apparent which of the systems was delivered by God to the saints, or prophets and apostles, and was by them recorded in the Scriptures, and taught to the Jews and first Christians. Nothing can be clearer than this, that the Creed held by Jews and Christians, and taught them by prophets and apostles, is just the faith delivered to the saints, and it consequently remains, that the more modern theory can be nothing else than a heresy of the apostasy.

The late Dr. Welsh, Professor of Ecclesiastical History in the Free Church of Scotland, says that "it is of great importance to know in what circumstances, errors, and heresies have their origin." Let us inquire, then, into the circumstances and origin of the modern or post-millennialist theory. It is foretold in the Scriptures that there should be a great falling away, or apostasy, from the original purity of the Christian faith, which apostasy is believed by all Protestants to be the church of Rome; and it is a certain fact, that the Romish system of Popery had no existence in the visible church till after the establishment of Christianity as the religion of the Roman Empire. It is also certain, that whatever absurdities, superstitions, and errors, many of the early fathers of the Christian church might have fallen into, the faith or creed delivered to the prophets and apostles, and by them to the Jewish and Christian churches, was not systematically corrupted or changed before the establishment of Christianity, and the origin of the Popish system. Primitive Christians had no confessions of faith, or systems of theology, apart from the Bible; but, like the Bereans, they made the Scriptures their confession, and the things promised therein the objects of their faith and hope. For at least the first three centuries, the whole Christian church constantly looked forward to Christ's second coming and kingdom as their heavenly inheritance; and during the ten persecutions of that time, very many thousands of martyrs perished, "not accepting deliverance, that they might obtain a better resurrection," and might reign for ever with Christ in his millennial kingdom. This was the universal creed and faith of the Christian church for at least that period, as we shall prove by historical evidence. Such, however, was not the faith held or countenanced

by the established church, under the patronage of the Emperor, or in the Popish system of Rome. The Scriptures, the only charter of our purchased inheritance, and the only sure basis of our faith, were taken from the people, and as much as possible confined to the clergy. They constituted themselves the sole interpreters of the Word of God, and to be the church of Christ; and all men must believe what they taught, or be persecuted and cast out of the visible church as heretics. The ancient hope and preaching of the millennial kingdom, which the whole Christian church, before the apostasy, had looked for, to be set up on the judgment and destruction of the Roman Empire, at the second advent of the Lord, became so unpopular to the State church, and to the Emperor, that it began to be condemned as a heresy. But how could that original and universal faith be got rid of? How could it be obliterated from the visible church, and that church still retain the name and profession of Christianity?

Here is the origin of the great anti-Christian Apostasy, and of the post-millennial heresy, its peculiar theory. That old serpent, the great enemy of God and man, must devise a change in his warfare. He must devise some plan to take the woman, or Christian Church, captive, and devour her seed at his will. He must forestall Christ's kingdom, the great object of hope to all Christians; and he gave his power to the beast and false prophet, the civil and ecclesiastical powers, and set him upon his throne, as prophet, priest, and king of all the earth. He set up a counterfeit Christ or anti-Christ, the Pope of Rome, in the throne of God or Christ, with full authority over all the visible church. He set up a counterfeit church or anti-church in the apostate church of Rome—a counterfeit millennium, or kingdom of Christ on earth, by enduing his viceroy with a mimicry of all the authority and offices of the kingdom of Messiah—a counterfeit heaven beyond the stars, and after the final judgment, of which there is nothing said in Scripture, and thus most thoroughly obliterated from the visible church, now become apostate, all traces of Christ's millennial kingdom, the great object of hope to the whole Jewish and the early Christian churches. Besides all this, the anti-Christian Apostasy soon contrived to corrupt the whole fundamental doctrines of Christianity from their original and simple intention and meaning; so much so, that the primitive Christianity was scarcely any longer recognizable in the corrupt system of Rome. From the basis to the head-stone of the corner, the whole system of Christianity was thoroughly corrupted; and the long dark night of the middle ages had to run its dismal course, of more than a millennium, over a benighted world, before the first faint rays of twilight began, as it were, to streak the horizon at the Reformation. Little more than three hundred years

have elapsed since the first Protestant churches came into existence on the secession of individual Reformers from the apostate church of Rome. But, instead of sweeping away the whole corrupt system of the apostasy, the Reformers stopped short after reforming the elementary and fundamental doctrines, and setting a Scriptural basis for the Protestant churches. Instead of going on unto perfection, and rejecting the whole corrupt system of Popish doctrine; the whole superstructure or prophetic system was retained entire, and the Reformation was at its height about a century after its commencement. It has ever since been receding, until the light, which then began to break out amidst the gloom, seems again about to be absorbed and extinguished in the overspreading aggressions of reviving Popery.

What is the cause of this retrogression of the Reformation, and progress of the anti-Christian Apostasy? Although the Protestant churches have reformed themselves from the fundamental corruptions of Popery, still the whole anti-Christian corruptions of the crowning doctrines of Christianity remain untouched in our churches. We have not fully improved our day of visitation, or purged ourselves from the heresy of anti-Christ, or found ourselves to be the destitute, helpless widow. Like true daughters of the mystical Babylon, the Protestant churches have generally allied themselves with the kings of the earth, and have corrupted, or given up the faith and hope of Christ's kingdom; and most of them have refused to reform or expunge this half of the anti-Christian system from their creeds. They refuse to give up the baseless millennium, and the visionary heaven of anti-Christ, and to replace in their room the glorious superstructure of Christ's kingdom of glory, which was the original hope of Jews and Christians; and are not ashamed, like mystical Babylon, to condemn that faith as a gross heresy, while they neither desire nor expect the Lord of glory to come to deliver from Satan, and to renew and reign over, but only to destroy the whole creation, which has groaned and died for these six thousand years through the sin of man. But let Protestants know well that the Popish system is a far more masterly and complete imitation of Christ's kingdom than theirs can ever be, and that they are destined ere long to be swallowed up in the issues of that mystery of iniquity, unless they come out and abandon that delusion of anti-Christ.

Who dare make such assertions, or bring such an accusation against the Protestant churches, and the church, too, of which he is a member and licensed preacher? I dare, and am prepared with proofs I believe to be good; and now once more call upon my brethren, and the churches, to test these proofs, and to reform and sweep away the existing heresy from their faith and standards. Is there a national church in Christendom that

professes to look for the second coming of Messiah to raise all his saints to reign with Him in his millennial kingdom, after the destruction of all his enemies in the day of judgment and perdition of ungodly men? Is there any that does not condemn this as the ancient Chilist heresy? There are individuals, and perhaps congregations, but I know of no denomination, and when it is granted that there are none, as I anticipate it will be, I have nothing more to do than prove from the writings of their own historians, ancient and modern, Popish, Episcopalian, Presbyterian, dead and living, that this so-called "ancient millennial heresy" was the universal and unquestioned faith of the Christian church till it was superseded on the rise of the Apostasy, in or after the fourth century, by the post-millennial or Popish creed, which had no existence before that time, and, consequently, was not the faith delivered to the saints, and by them to the Jewish and Christian churches. When this is made out from history, nothing remains but that "post-millennialism," as existing in all our churches, must be a portion of the heretical system of the anti-Christian Apostasy; whereas the reviled and despised millennial creed, in its original sense, is pure Christian truth, and the gospel of Christ's kingdom.—(To be continued.)

My Savior.

BY JOHN EAST, M. A.

ANGEL.

My Savior is the "Messenger" or "Angel of the Covenant," in whom I delight, even the Lord, whom I seek. (Mal. 3:1.) This title is a name of office, not of nature. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16.) In nature he is infinitely "better than the angels" (Heb. 1:4); and, in fact, he receives from them the homage which intelligent creatures owe to their Creator, and which it would be the highest treason for them to offer to another. As an equal party in the covenant of redemption, the Son of God assumed the office of Messenger, or Angel, to the guilty children of men; and with the office he also took the name.

In the form of an angelic being, my Savior frequently appeared to the saints of old, and they recognized him under that title as their Guide, their Guardian, and their future Redeemer. Let me look back to a few of the most remarkable visits which he thus paid to his people.

Thy first manifestation of thyself by this form and name, O thou glorious Angel of the covenant, was to a poor, out-cast, female servant, as she sat in melancholy solitude "by a fountain of water in the wilderness of Shur." (Gen. 16:7-14.) She wept, and thou didst observe her tears. She cried, and thou didst hear her lamentations. Thy promises to that lonely wanderer stand good to the present day, and the "wild man" of the Arabian desert bears an unwitting testimony to the veracity of thy word! She recognizes thy Divinity, "for she called the name of the Lord that spake unto her, 'Thou, God, seest me!'" So, Lord, vouchsafe to observe me, when I weep. Hear the prayer of my affliction when I cry. In all my wanderings here upon earth, may I ever retain, and be at once admonished and cheered by the recollection, that "Thou, God, seest me." Under thy guidance may I always find a fountain in the wilderness, for my support and refreshment, and find thee near to sweeten that fountain, by thy manifested presence and thy promises.

Wast not thou, O my Syvior, "the Angel who redeemed Jacob from all evil," and whose blessing he devoutly implored

upon his grandchildren? (Gen. 48:16.) The venerable patriarch knew thee, as his Redeemer, and supremely valued thy blessing, as the richest inheritance for his descendants. Graciously dispose and enable me to contemplate thee in the same relation to myself, and to set the same exalted value upon thy favors for those whom I love, and whom I may have to leave behind me upon earth. I might bequeath them wealth, and might thereby entail upon them a heavy curse. If I leave them under thy blessing, they will have indeed "a goodly heritage." (Ps. 16:6.)

And is it not respecting my Savior, that my faith hears a voice from heaven, saying, as of old to Israel, "Behold, I send an Angel before thee in thy way, and to bring thee into the place which I have prepared?" (Ex. 23:20.) Isaiah thus spake of that period of Israel's history: "So he was their Savior. In all their afflictions he was afflicted, and the Angel of his presence saved them; in his love and his pity he redeemed them; and he bare them and carried them all the days of old." (Isa. 63:9.) I am often animated, in running the race that is set before me, by the thoughts of the great cloud of angelic witnesses, who surround my course, and "who are sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.) Yet what is this to the assurance that THOU art with me, to be my constant protector, to supply my wants, to uphold my faltering steps, and to conduct me in safety to the Canaan of my final rest? O! give me grace ever most affectionately to revere thee, to obey thy voice, and to follow thy guidance.

The ANGEL JEHOVAH, who once and again appeared unto Manoah and his wife, whose name was "secret" or "wonderful," (Isa. 9:6; Judges 13:15-22) and who did so wondrously in the sacrifice which they offered, was no other than He whom I love, and address by the endearing title of my Savior; and who, in the fulness of time, ascended to heaven in the flame of his own sin-offering. In every season of spiritual distress, say, Lord, unto me, as in thy angelic office thou saidst unto agitated Gideon, "Peace be unto thee; fear not; thou shalt not die" (Judges 6:23): for thou art the angel of life, not of death, to every penitent soul.

Mercifully come to me, blessed Angel of the covenant, and cause me to hear thy gracious errand—the good news of pardon and justification, of peace and glory, the fruits of thine own mission and of thine own sufferings. So engage my soul with this gladdening intelligence, that I may comparatively turn a deaf ear to all besides. Aid and support my drooping soul by thy Spirit. In thy almighty hands hold thou me up, and keep me in all my ways, lest I dash my foot against a stone. I expect not to see the visible splendor of thy presence shine around my path; but if thy word illumine my steps, as the token of thy presence, it shall suffice me. Whether I traverse the mighty ocean, or the wide-spread earth; whether I dwell with the rich in palaces, or with the poor in their hovels; in health or sickness; in supposed safety or in evident danger; in life and in death,—be this my consolation, that "the Angel of the Lord encampeth round about them that fear him, and delivereth them."—(Ps. 34:7.)

The End of the World.

Christ will dwell, and reign personally on earth with his saints.

To say that he will come spiritually to reign with his saints in the earth, is to say, he will do just what he has done ever since the day of Pentecost, for he then received the promised Comforter, and sent

him forth. That Comforter has never gone away; hence *spiritually* Christ is not to come again: Christ has not gone away spiritually, therefore he *cannot return* spiritually. He did not go away personally into heaven, in the same body in which he was crucified, and therefore if he returns at all it will be personally.

1st. Christ will come back personally, and reign on earth, because he is the Son of David according to the flesh: and as such he is the heir to David's throne and kingdom.

To speak of him, (as some do,) as being *David's spiritual Son*, and that he will reign on David's spiritual throne, is to speak without warrant from the word of God. That word does not recognize him as "the Son of David according to the flesh." (Rom. 1:3.) God did swear with an oath to David that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. (Acts 2:30.) The word of God nowhere speaks of David's *spiritual* throne; he has none; he had a throne in Jerusalem, and on Mount Zion; and it is that throne to which Christ is heir. (Ps. 132:11, 18.) In heaven Christ is on the throne of God, and will, till he comes as the Son of David, to conquer his foes, and assume his father David's throne. Again in Luke, Christ is promised his father David's throne. (See Luke 1:31-33.) "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." Could any declaration be couched in more precise and exact terms? and surely it all demands the same literal interpretation! If David's throne and kingdom, then, were on earth, so will Christ's, the Son of David, be. This, it appears to me, is conclusive of the personal reign of Christ on the earth.

2d. Christ will come again and dwell personally on earth, because he is the seed of Abraham, who, in connexion with Abraham, has the promise of the everlasting possession of the land of Canaan. (Gen. 17:8.) "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." That Christ is that seed is proved by St. Paul. Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." But Christ, while on earth, did not own so much as a place to lay his head. (Luke 9:58.) His Abrahamic inheritance must then be lost to him, or he will come the second time, and possess it for ever. Abraham also must be raised from the dead to inherit it with him for ever, or God's promise fails.

3d. He is "the Son of man," allied to us by natural ties, and as such he has a right to the eternal inheritance of the saints, which is to be the earth, where they will reign. By what authority is he to be deprived of his portion of the inheritance?

4th. He has a personal promise of the uttermost parts of the earth for his possession. Ps. 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He never has possessed it, therefore the promise remains to be fulfilled at his second advent. Is it objected that this is to be understood spiritually? I answer, when did he not possess it spiritually? Our rule requires us to enquire first for the literal sense of the text. What is the literal sense of the passages in the preceding argument? Is it said, he is to have this possession in a

spiritual sense, by the conversion of the heathen? Nay, the text affirms, it is by dashing them to pieces. The literal sense is first to be found!

Christian Repository.

The Advent.

[As some of our readers may be pleased to learn the views of the Roman Catholics of the present day respecting the Advent, we copy the following article, from the "Pittsburgh Catholic," of the 27th ultimo.]

We do not purpose to write a sermon, especially for those who do enjoy the blessing of hearing the word of God, yet even for them, as well as others who have "no altar," it may be as interesting as well as more profitable to devote a portion of our paper to a subject of such importance to our spiritual welfare.

Though we are far, very far, from being terrorists, yet we cannot but acknowledge a great correspondence between the facts which form part of our daily history, and the signs and indications which were announced by the divine oracles as preceding and accompanying the blessed appearance of our blessed Redeemer. We are not, however, going to trace out these coincidences. We allude to them only to impress on our readers the importance of the subject, and that they may be nigher at hand than we all imagine.

Before the wrath of God was poured forth on the guilty city of Jerusalem, signs preceded its destruction. Similar signs shall precede the coming of the Son of Man. The abomination of desolation, spoken of by the prophet Daniel, shall return, more terrific, more awful, more abominable. Heresy and sacrilege, immorality and idolatry, oppression and impurity shall overflow the earth. In a word, "iniquity shall abound." Altars shall be desecrated amidst the ruins of temples—holy places shall be profaned—persecution and error shall for a while be triumphant—vigilance shall sleep—faith shall doubt, and charity grow cold. Famines and plagues shall revel amidst the hovels of the poor, and the palaces of the rich. "You shall hear of wars and the rumors of wars"—nation shall rise against nation, and kingdom against kingdom—cities and provinces shall be laid waste. Murder and guilt shall break asunder the bonds of society. Brother shall rise against brother. The father shall thirst for son's blood. A sister's hand shall prepare, and a mother administer the poisoned cup. "The earth shall tremble," says the prophet Joel, "and the heavens shall be moved, and who can stand it?"

Those who had witnessed the dreadful conflagration which, a few years ago, left in blackened ruins so large a portion of our city, can never by any change of time or circumstances forget the impressions then made on their minds; though many, alas! have forgot to be grateful to God for their preservation. But if, instead of the noon-day, when they were arising refreshed from their meals, the wild alarm, and the thrilling cry of "Fire! fire!" was heard at mid-night—if the devastating flame aroused us in terror from our slumbers—how much more indelible on the minds of those who could escape would have been the impression? Then would it have been more general, and more destructive.—Then, instead of some having to lament the loss of temporal goods, for which part reparation was made, all would have to bewail the sudden and torturing death of some dear friend or relative, which no one could restore. Lamentations, or the still more saddening sorrow expressed by the silence and calmness of the broken-hearted, would mark the survivors.

The imagination can easily trace the

scenes of distress that would be witnessed, and even enter into the feelings that would overpower us, if we were participants in such calamities. But what mind can imagine, or pen describe the awful consternation of the "last day?" Instead of one city being partly consumed, the whole world shall be filled with the desolation of the anger of God—on account of sin. Then none can escape. Imagine for a moment the horrors that must seize the souls, especially of the guilty, when every chance of escape is cut off. Around everything beloved is destroyed—within there is a hell, without a screen of even false security to conceal its agonies, or dim the vivid appearance of its tortures.

Papal Indulgences.

DR. ELLIOTT gives a vivid description of the sale of indulgences, granted by the Pope, for the purpose of completing St. Peter's Church, in Rome. Speaking of Tetzel, to whom was assigned their sale, he says:—

His habit was to travel from town to town, in pomp and with a retinue as one of the nobles of the land. Into each town, as he approached it, the message was sent, "The grace of God is at your gates." Forthwith the town-council and the clergy, the monks and nuns from the convents, the schools and trades, hastened to form into procession; and with standards and wax-lights in hand, and ringing of the church bells, advanced to meet it; there being as much show of honor paid to it, it is said, as if it had been God himself. On returning, the course of the procession was to the principal church in the town. The Papal Bull was borne on a rich velvet cushion, or cloth of gold; a red cross elevated near it by the commissary; and the chanting the prayers and hymns, and fuming of incense, kept up as its accompaniment. Arrived at the church, it was received with the sound of the organ. Then, the red cross and Papal arms having been placed by the great altar, the commissary mounted the pulpit. And this is related as the style of his addresses to the assembled people. "Now is the heaven opened. Now is grace and salvation offered. Christ, acting no more himself as God, has resigned all his power to the Pope. Hence the present dispensation of mercy. Happy are your eyes that see the things that ye see. By virtue of the letters bearing the Papal seal that I offer you, not only is the guilt of a past sins remitted, but that of sins you may wish to commit in future. None is so great, but that pardon is ensured to the purchaser.—And not the sins of the living only, but of the dead in purgatory. As soon as the money sounds in the receiving-box, the soul of the purchaser's relative flies from purgatory to heaven. Now is the accepted time; now the day of salvation. Who so insensate, who so hard-hearted, as not to profit by it? Soon I shall remove the cross, shut the gate of heaven, extinguish the bright sunbeams of grace that shine before you. How shall they escape that neglect so great salvation? Then the confessionals are set, each with the Papal arms attached. The confessors dilate on the virtue of the indulgences. The penitents crowd to the purchase. For the mass are sunk in superstition and ignorance; the willing slaves of delusion. And others there are too with whom, amidst all their superstition, the voice of conscience is awake; and whom the fear of death, and distress at God's hiding Himself, impel to seek as they may, for pardon and reconciliation. Was not Myconius's case the case of many like him? To such it seemed indeed

strange that the grace of God should be purchased for money. And some, revolted by it, turned away. But with others the doubt was silenced by the thought of the indulgence coming from God's Vicar, the Pope; even yet more the influence of long-established custom. Could the Vicar of Christ deceive or err?—So they crowd to the purchase. The price is from 25 ducats to a half florin, according to the rank and opulence of the purchaser. The money-box of the Dominican is filled. Having deducted his own per centage for agency, and paid his reckoning at the inn with indulgences for the deliverance of three, or more souls out of purgatory, according to its greater or less amount, he transmits the surplus to the Prince Archbishop of Mayence and Magdeburgh, whose agent he is, and whose rules he has been following in the business; then proceeds on the same blasphemous mission to another town. And, as between the Archbishop and the Pope there has been an agreement for the bipartition of the receipts from this part of Germany, the moiety of the money flows to Rome;—the price of the merchandize of souls. Thus the cheat has been consummated. The rays of this mock Sun of Righteousness,—may I not well say, this *anti-Christ*,—for the Pope's pretensions on this head were but the realization of what both ancient and even Papal Doctors had anticipated as a characteristic of the real anti-Christ,—have gone forth only to fructify in his own coffers. Meanwhile the poor deluded people, cherishing the indulgences they have purchased as a guarantee of forgiveness and salvation,* live, and perhaps die, with a lie in their right hand. And as regards Jesus, robbed as he has been by the usurper of his own most glorious attribute of mercy, oh, who shall tell the magnitude of the insult put upon Him?

The City of Mexico.

This famous capital, now in the possession of General SCOTT, is thus described in "Murray's Encyclopædia of Geography," pp. 323-4:—

The State of Mexico comprises the Valley of Mexico, a fine and splendid region, variegated by extensive lakes, and surrounded by some of the loftiest volcanic peaks of the world. Its circumference is about 200 miles, and it forms the very centre of the great table land of Anahuac, elevated from 6000 to 8000 feet above the level of the sea. In the centre of this valley stands the city of Mexico; the ancient Mexico, or Tenochtitlan, having been built in the middle of the lake, and connected with the continent by extensive causeways or dykes. To new Mexico is three miles from the lake of Tezeuco, and nearly six from that of Chalco; yet HUMBOLDT considers it

* The following is a copy of one of Tetzel's indulgences, as translated by Dr. Robertson:—

"May our Lord Jesus Christ have mercy upon thee, and absolve thee, by the merits of his most holy passion! And I by his authority, that of his blessed apostles, Peter and Paul, and of the most holy See, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Apostolic see. And as far as the keys of the church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that, if you should die now, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened. And if you shall not die at present, this grace shall remain in full force when you are on the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

certain, from the remains of the ancient *teocalli*, or temples, that it occupies the identical position of the former city, and that a great part of the waters of the valley have been dried up. Mexico was long considered the largest city of America; but it is now surpassed by New York, perhaps even by Rio Janeiro.—Some estimates have raised its population to 200,000; but it may, on good grounds, be fixed at 120,000 to 140,000. It is beyond dispute the most splendid. "Mexico is undoubtedly one of the finest cities built by Europeans in either hemisphere; with the exception of St. Petersburg, Berlin, and Philadelphia, and some quarters of Westminster, there does not exist a city of the same extent which can be compared to the capital of New Spain; for the uniform level of the ground on which it stands, for the regularity and breadth of the streets, and the extent of the squares and public places. The architecture is generally of a very fair style, and there are even edifices of a very beautiful structure."

The palace of the late viceroys, the cathedral, built in what is termed the Gothic style, several of the convents, and some private palaces, reared upon plans furnished by the pupils of the Academy of the Fine Arts, are of great extent and magnificence; yet, upon the whole, it is rather the arrangement, regularity, and general effect of the city, which render it so striking. Nothing, in particular, can be more enchanting than the view of the city and valley from the surrounding heights. The eye sweeps over a vast extent of cultivated fields, to the very base of the colossal mountains, covered with perpetual snow. The city appears as if washed by the waters of the Lake of Tezeuco, which, surrounded by villages and hamlets, resembles the most beautiful of the Swiss lakes, and the rich cultivation of the vicinity forms a striking contrast with the naked mountains. Among these rise the famous volcano Popocatepetl and the mountain of Iztaccihuatl, of which the first, an enormous cone, burns occasionally, throwing up smoke and ashes, in the midst of eternal snows. The police of the city is excellent; most of the streets are handsomely paved, lighted, and cleansed. The annual consumption in Mexico has been computed at 16,300 beeves; 279,000 sheep; 50,000 hogs; 1,600,000 fowls, including ducks and turkeys; 205,000 pigeons and partridges. The markets are remarkably well supplied with animal and vegetable productions, brought by crowds of canoes along the Lake of Chalco, and the canal leading to it. These canoes are often guided by females, who at the same time are weaving cotton in their simple portable looms, or plucking fowls, and throwing the feathers into the water. Most of the flowers and roots have been raised in *chinampas*, or floating gardens, an invention peculiar to the new world. They consist of rafts formed of reeds, roots, and bushes, and covered with black saline mould, which, being irrigated by the water of the lake, becomes exceedingly fertile. It is a great disadvantage to Mexico, however, that it stands nearly on a level with the surrounding lake; which, in seasons of heavy rain, overwhelms it with destructive inundations. The construction of a *desague*, or canal, to carry off the waters of the Lake Zumpango, and of the principal river by which it is led, has, since 1629, prevented any very desolating flood. The *desague*, though not conducted with skill and judgment, cost \$5,000,000, and is one of the most stupendous hydraulic works ever executed. Were it filled with water, the largest vessel of war might pass by it through the range of mountains which bound the plain of Mexico. The alarms, however, have been frequent, and cannot well cease,

while the level of that lake is twenty feet above that of the great square of Mexico.

The Fourth Beast of Daniel.

ITS HISTORY, WITH ITS INSIGNIA AND CONNECTIONS, AS EXHIBITED IN THE APOCALYPSE.

No. I.

Before entering upon the main subject, we solicit the reader to commit to memory and become perfectly familiar, with the following elementary system of symbolization.

A *symbol* is defined to be a sign, or representation, of some person, place, thing, or time. Thus, a circle, in symbolic language, denotes eternity; an eye, knowledge; white, purity. The system of symbolization is composed of one primary, and fifteen secondary elementary laws.

PRIMARY LAW.—The symbol is selected from one class, and the symbolized from another, but resembling class, on the ground of *analogy*; and not from a similarity of nature. This is called the law of analogy, and is general and quite uniform in its application. It is the fountain whence emanate all the secondary laws of symbolization. Examples.—A lion, when used as a symbol, is taken from a class of wild beasts, to represent one of a class of civil governments. Between the two classes there must be a resemblance. The woman (Rev. 17: 1-17) is taken from a class of harlots, to symbolize one of a class of ecclesiastical hierarchies. Between these two classes an analogy must exist. Exception.—When the symbol cannot find any resembling class.—Thus: the Son of God, when used as a symbol, can find no analogous person but himself. So of the souls seen under the fifth seal—the spirits of martyrs, (Rev. 20: 4.) and Satan. In these instances, the symbol and the symbolized are taken from one class.

SECONDARY LAWS.—1st. The terms in which symbols and their acts are described, are always literal, and never metaphorical. The observing of this rule is of the utmost consequence.

2d. All the agents and phenomena exhibited in the visions of the Apocalypse are symbolic, excepting the interpreting angels, and those bearing the trumpets and vials, whose office is merely to aid in the revelations.

3d. Periods of time ascribed to symbolic agents, are themselves symbolic. Examples.—Time, times, and a half; five months; "an hour, a day, a month, and a year," &c. The lives of the symbolic beasts are reduced, so in the lives of the agents symbolized.

4th. When intelligent beings, or creatures of life, are used as symbols, they symbolize intelligent beings and creatures of life: never the mere emotions, actions, or qualities of those beings.—What analogy is there between a creator and the thing created?—the actor and the act?—between a person and his thoughts? This rule is universal. Examples.—The first three seals; the locusts, the seven-headed and ten-horned beast.

5th. The Son of God, when used as a symbol, symbolizes his own person only: never his mere agency, the agency of the Spirit, or an act of providence. What analogy is there between the person of the Son of God and his mere agency, or the agency of his Spirit, or an act of providence? Yet he did not appear in person in the visions, and is used, therefore, as a symbol in those visions, and, consequently, is a symbol of his own person only, as his attributes show in the same places.

6th. In all cases where beings, appearing as symbols, represent their own persons, it is clearly indicated by declarations and descriptions who they are. Thus: the glorious personage in the first chapter of Revelations is called the Alpha and

Omega. It is said he was dead, and is alive,—“has the keys of hell and of death.” The souls under the altar—spirits of the martyrs—are clearly defined to be symbols of their own persons.

7th. When purely fictitious agents are used as symbols, they are exhibited to the prophet, *acting out* their agency, invested in that manner with a sensible existence; otherwise there would be a want of reality, and, consequently, of analogy in the representation. Examples.—The locusts and horsemen; the seven-headed and ten-horned beast; the two-horned beast; the four beasts of Daniel; the metallic image; and symbols of Ezekiel and Zechariah.

8th. When the real persons appearing in the visions, are exhibited with symbolical insignia, or accompaniments, the actions and uses of those symbols are also symbolical. Thus: the sword out of the mouth of the Son of God,—symbolic of the organ of speech,—that speech is a symbol of the sentence of death to be pronounced. His horse (in Rev. 19th chap.) is a symbol, so is the action of the horse; (his descent) symbolic of the descent of Christ in person in an analogous manner as King of kings.

9th. There are no symbolic agents in the Apocalypse, except those which are seen as actors in the visions. The seven churches are not seen in vision, and are not symbolic. Neither are the names of those churches, or the other proper names connected with them.

10th. There are, however, in other prophecies, such agents, but the symbolic agents in such cases are so well known to the prophets, as to need no symbolic representation: such as the sun, moon, rivers, mountains, and seas, or 2d, are always attended with an express declaration of the communities which they denote.

11th. The symbolic agents which wait around the throne of God, serving in his presence, are to be distinguished from those that appear on earth: the former, such as the four living beings, the twenty four elders and angels uniting in their worship, ministering at the altar, and fulfilling other offices in the Divine presence; are to be regarded as representatives of agents there only, and not on earth; the latter, such as the hosts of Michael and Satan warring in the atmosphere; the angels having power over the four winds; and others similar, symbolize agents confined to the earth only.

12th. In complex symbols the representative person is to be distinguished from the symbolic accompaniments, which are designed merely to show his office, character, and relations. Thus: under the first seal, the *rider* is the symbolic agent, the *bow* denotes his office.

13th. Symbolic agents that are representative of men, denote an order and succession of agents—acting in the same relations and exerting similar agency.—Examples.—The seven-headed and ten-horned beast; the locusts and the image of the beast.

14th. In interpreting symbols like those drawn from the physical world, embracing many classes of objects, they are to be contemplated as a whole; and a counterpart sought out bearing an analogy as a whole. The counterpart of the physical world will be found in the moral world. The parts, such as trees, rivers, mountains, are not to be symbolized. A neglect of this law leads into fatal errors.

15th. The import of a symbol is to be limited to that which it naturally involves, irrespective of any peculiar metaphorical use of its agents, actions, or terms, which other passages may involve. Thus: a harvest means simply the cutting, binding, and collecting, without determining the good or bad use of the act.

J. P. WEETHEE.

The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!”

BOSTON, DECEMBER 11, 1847.

Chronology.

2 Kings 23: 34.—“And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim.” 24: 1.—“In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.” Daniel says, ch. 1: 1, 2, “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar.” This being in the third year of Jehoiakim, he must have reigned two years and a part of a third; but as the three months of Jehoahaz had not been included, we will add three years to the

BABYLONISH CAPTIVITY.

This captivity had been thus predicted by Jeremiah: ch. 25: 1, 9–11.—“In the fourth year of Jehoiakim the son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon. . . Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.” This is a period covered by the sure word of prophecy, which thus marks its commencement.

Jehoiakim was appointed king in July, and Nebuchadnezzar commenced his reign in January; so that his first year was partly in the third, and partly in the fourth year of Jehoiakim. This reconciles Jer. 25:1 with Dan. 1:1.—See *Hale's New Anal. Chron.*, v. II., p. 477.

After the commencement of the subjection of Israel to Babylon, Jehoiakim reigned eight years, making eleven in all: 2 Kings 23:36.—“He reigned eleven years in Jerusalem.” After he had served Babylon three years, and rebelled against Nebuchadnezzar, (2 Kings 24:2,) “the Lord sent against him bands of the Chaldees, and bands of the Syrians,” &c. &c., to destroy “Judah, and to remove them out of his sight.” 24: 6, 8.—“So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. . . and he reigned in Jerusalem three months.” Vs. 10–12, 14.—“And at that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. . . And he carried away all Jerusalem, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorer people of the land.” Vs. 17, 18.—“And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.” 25:1, 2, 8–12.—“And it came to pass in the ninth

year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. . . And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.” Jer. 52:28, 31.—“This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty. . . And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.”

As Jehoiakim reigned eleven years in all, and was made subject to Babylon in his third year, his death must have occurred in the ninth year of the captivity. Then Jehoiachin reigning three months, was taken to Babylon in the eighth year of the reign of the king of Babylon. Therefore the eighth year of Nebuchadnezzar corresponded with the ninth year of the captivity; and consequently his reign did not commence till *one* year after his conquest of Jerusalem and Jehoiakim.—This is explained by chronologers, who show that Nebuchadnezzar was associated with his father Nabopolassar for one year from the captivity of Zedekiah till his father's death, when his sole reign commenced in the fourth year of Zedekiah. From the commencement of the captivity till the commencement of the sole reign is one year.

As we learn from 2 Kings 34: 12 that Jehoiachin was carried to Babylon in the eighth year of Nebuchadnezzar's sole reign; and from Jer. 52:31 that Evil-merodach succeeded Nebuchadnezzar near the close of the thirty-seventh year of Jehoiachin's captivity, it follows that Nebuchadnezzar's sole reign equaled forty-three years.

The Bible does not give us the length of the reign of Evil-merodach. In the Canon of Ptolemy two years are assigned for it; but Scaliger, Petavius, Usher, Prideaux, Jackson, and Dr. Hales, have reckoned three years “as indispensably necessary to reconcile the Canon to Holy Writ.”

Evil-merodach was succeeded by Neriglissar, who, according to the Canon of Ptolemy, reigned four years. The chronologers mentioned above add another year to his reign—for the same reason that they add one to the reign of his predecessor—making it five years.

He was succeeded by Laborosarchad, who was put to death after a reign of nine months, says Dr. Hales, according to the agreement of all historians. He therefore reigned the greater portion of a year.

He was succeeded by Nabonadius, whose reign, according to Ptolemy's Canon, was seventeen years, and who, according to Dr. Jarvis, is the Belshazzar of Daniel.

This brings us to the end of seventy years from the commencement of the Babylonish captivity,—the termination of which period

is thus marked in prophecy: Jer. 25: 12—“And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.” This is shown by Daniel to have been literally fulfilled. Ch. 5:1, 4, 5, 30, 31—

“Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. . . In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old.”

Dr. John Mayer, in his commentary, published in London, A. D. 1652, says, that according to the computation of time by the Chaldeans, the seventy years of Jer. 25th had apparently expired; and that the king made this feast to rejoice over the fancied failure of the prediction in God's word.

When Darius had succeeded Belshazzar, Daniel was given to understand that the seventy years had terminated. Dan. 9:1, 2—“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

According to 2 Chron. 36:22, 23, and Ezra 1:1, 2, the termination of the seventy years synchronized with the first year of Cyrus.—2 Chron. 36: 22, 23.—“Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.”

Darius was the king of Media, and Cyrus, his nephew and son-in-law, was king of Persia. Cyrus commanded the combined Medo-Persian forces in the conquest of Babylon, and reigned conjointly with Darius. As Cyrus was the more conspicuous of the two, and shortly became the sole ruler of the Medo-Persian empire, his reign alone is referred to in the Canon of Ptolemy, where it is given as nine years. But Dr. Hales says that Ptolemy “dates the accession of Cyrus not from the capture of Babylon itself, but from his decisive victory over the king of Babylon about two years before, when he defeated him in a pitched battle, and drove the Babylonians into their city, which he afterwards besieged, and took by stratagem,” two years subsequently. But the inspired writers date his reign in Babylon from his conquest of it, which continues the chronology unbroken. This harmonizes the seventy years' captivity with the history by Josephus.—“In the first year of Cyrus, which was the *seventieth* from the day of the removal of our people from their native land to Babylon,” &c.—*Ant. XI.*, 1, 1.

Cyrus, according to the testimony of Xenophon, reigned in Babylon seven years.

This brings us to a period the date of which is decided by the unerring record of astronomy, and consequently from this point chronology may be reckoned both backwards and forwards.—According to the Canon of Pto-

lemy, Cambyses succeeded Cyrus, and reigned eight years. Ptolemy mentions an eclipse of the moon in the seventh year of Cambyses, which, according to modern astronomical calculation, took place in the night following the 16th of July, in the year of the Julian period 4191, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from Jan. 1st, 4714 of the Julian period, it follows that this eclipse was 523 years before the Christian era. As this was in the seventh year of Cambyses, the death of Cyrus must have been six years previous—B. C. 529, and A. D. 4185. The reign of Cyrus in Babylon commencing seven years previous, it would synchronize with B. C. 536, and A. D. 4192. Respecting this date there is no dispute. The Bible, therefore, gives us the chronology of the world till we come to a period the distance from which to the present time is easily calculated, and fixed beyond dispute. Consequently we are favored with an inspired chronology of the world so far as an inspired chronology would be of any use to us: for at this point the light of history is emitted with so much clearness, in connection with the certain deductions of astronomy, that its farther continuance would have been absolutely unnecessary. And if we could not fill up the remaining time with a connected succession of events, we should be absolutely certain that the seventy years' captivity terminated 536 years before the vulgar era, and that we are living 1847 years since, or 2383 years from its termination.

As evidence of the accuracy with which dates may be calculated from eclipses, Prof. Mitchell, in a lecture given a few days since at New York, said:—

"Go back three thousand years—stand upon that mighty watch-tower, the Temple of Babel, in old Babylon—and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that the record is correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years—with the power of intellect he goes backward through the cycles of thirty long centuries—and announces, that at such an hour on such a day—as the Chaldean has written—that eclipse did take place."

(To be continued.)

Encouraging.

We are pleased to hear from so many of our friends who differ from us respecting the state of the dead and destiny of the wicked, approving of our course, and sympathizing in our trials: and we have to thank many of them for their strenuous exertions to extend and sustain the circulation of the "Herald." We expected it of them. We knew the warm hearts and generous minds among them. We have often taken sweet counsel with them. They have been to us as brothers and sisters. With them we have lived, and sung, and prayed, and toiled, for the accomplishment of the same great end. And we should have been much disappointed if we had no response from them. They well know that we are bound together by one tie—a tie which brought us together, and which they are unwilling to sever by doubtful disputations respecting questions that gender strife. They know that we cannot act together unless the question which brought us together is made the great question; and that those who will not labor with us because we do not see with them on other questions, give evidence that they love those other questions more than they do the question that brought us together. It has been cheering to our hearts to read the communications of those tried ones, and we love them none the less because they differ from us on minor questions. We have known them too long and too well, to fear that they will love another question more than the Advent, and we could throw ourselves into the bosom of no warmer friends than they have proved themselves to be. Go on, brethren: and while you exercise your own opinions on

minor points, we will labor together for the spread of the glorious tidings of the coming King.

BILLS.—We have this week completed our work of sending out bills for the present. In connection with the amount of indebtedness of each one to whom we have sent, we appended the following circular:—

Office of the Advent Herald.

Dear Brother:—We need, at this time, all the money which is due this office, to enable us to meet its expenses, and to circulate light as we wish, respecting the Advent near. Below, you will find the amount of your indebtedness for the "Advent Herald" sent you. If you are unable to pay the same, on informing us of the fact, we shall be happy to cancel your debt; or if we have made any mistake in your account, we shall be happy to correct the same. We hope to hear from you on receipt of this, and learn your wishes respecting the "Herald."

Yours, with Christian affection,

JOSHUA V. HIMES.

We have been much surprised to find that so small a proportion of our readers are paying subscribers. We have sent bills to none who now take the "Herald" who owe less than \$2—for the present and last volumes. We have sent to none marked poor, or free. We find a large number who are owing between one and two dollars, to whom we have not sent; and yet, in addition to these, and our large free list, we have sent out 1267 bills to those who owe \$2 and upwards.

Now, brethren, we believe that you will receive our circular kindly, and pay immediate attention to it. We need funds at this time, and we intend to give you your money's worth. We also hope to hear from those who owe on the last and present volumes, to whom we have not sent bills. We hope, also, to hear from the poor, if they are still interested in our labors.

Many of our subscribers may have had the paper ordered for them by we know not whom, and have continued to receive it for years, supposing they were not expected to pay. If any such think they ought not to pay, let them pay what they feel to be duty, and give us the facts. We also send the paper to a large number of clergymen, and others, free, from whom we have never had any response. If any such are not interested in the contents of the "Herald," if they will return it, or inform us, we will no longer burden them with it. Those who are interested in its reception, we hope to hear from, that we may have the pleasure of continuing it to them. Let all speak, that we may know how to act.

We hope that our calls at this time will not be in vain, and that we shall receive the means to enable us to present our readers with a sheet, which in point of mechanical execution, quality and size of paper, literary and religious merit, shall not be unworthy of the cause we advocate.

TO CORRESPONDENTS.—On Death.—This is rather long for our use, and is quite faulty in its rhyme. Words which are emphasized on a syllable before the final, should rhyme in the syllable that is emphasized. Thus, "terror" and "horror" do not rhyme; their last syllables are alike, but their emphatic ones have no similarity of sound. The same is true of "darkness" and "blackness"; "bidding" and "living"; "beginning" and "losing"; "offspring" and "bewailing"; "roaring" and "flying"; "volcano" and "meadow"; "above it" and "consummate"; "delighteth" and "sweepeth"; "spreading" and "burning"; "hateful" and "awful"; "heaven" and "risen," &c. &c.

"*Lovest Thou Me?*"—The criticism on the above, respecting the rhyme, is equally applicable to this.

We have received a long article, on time, giving the day in which the writer thinks the Lord will appear. We do not feel that it would be consistent in us to publish what we believe is unscriptural, and highly pernicious in its tendency, for the sake of gratifying the writer.

W. Reynolds.—You must not think we did not publish your article because you are poor; for we did not know your circumstances. We declined your article because we judged its publication was not best. We are sorry you should thus attack us, when we exercise our best discretion—although we may err in so doing.

CONFUCIUS.—Confucius had great aptitude for illustrating his doctrine from the works of nature; one of his dissertations will give the reader an idea of his style. On one occasion, when walking with some disciples, he perceived a fowler catching birds with a net. Confucius asked him how it was he had caught no old birds. "The old birds," said he, "are too wary to be caught, and the young ones that follow them attentively likewise escape; but the young ones that separate from the flock are what I generally catch. Occasionally I catch an old bird; but only when he follows the young ones." "Now," said Confucius, "attend to my instruction: the young birds escape the snare only when they follow the old ones; the old ones are taken when they follow the young; thus it is with mankind. Presumption, hardness, want of forethought, and inattention, are the principal reasons why young people are led astray. They rashly undertake acts without consulting the aged and experienced, and thus, following their own notions, are misled, and fall into the first snare that is laid for them."

EXTENSIVE FORGERY.—A Mr. Geo. Miller, broker in this city, left suddenly about a week since, soon after which it was discovered that he had committed forgeries to the amount of \$71,000. He has been extensively engaged in speculating in stocks, has met with heavy losses, and has, probably, very little money with him. It is thought he sailed for England in the Acadia.

Truly, the way of the transgressor is hard. Making haste to be rich tendeth to poverty, and the love of money is the root of all evil. When will men learn that we brought nothing into the world, and can carry nothing out of it? And that it is infinitely better to lay up our treasures in that world where no rust corrupteth, or moth endureth, and where riches will never take to themselves wings, and fly away?

NEW WORK.—"Peace in Believing," exemplified in the Pastor's daughter, Clergyman's wife, pious mother, and dying saint—being the Memoirs of Mrs. ANN EAST, written by her husband, the Rev. JOHN EAST, A. M., author of "My Savior."

This is an excellent work, filled with the breathings of a pious mind, and exhibiting a practical illustration of the consolations of religion in the several states of life. The style of the work may be readily inferred by a perusal of the extracts we are making from his work, entitled, "My Savior," and which is for sale at this office. See advertisement. Boston: James B. Dow, publisher. 1847.

CANADA POSTAGE.—The Post-master of Derby Line informs us, that the Post-masters in Easton, Georgeville, and Sherbrook, in Canada East, have made arrangements to have the postage on the "Advent Herald" paid at his office, so that we can send to our subscribers in those towns without being subjected to the expense of the postage to the line. Cannot our subscribers in the other towns of Canada effect a like arrangement with the Post-master in some town on the line in the United States?

BRO. WEETHEE.—We give this week the preliminary article of a series on the Beast of the Apocalypse. From some intimations in a previous letter, we conclude that he will give a different interpretation than that generally received. We cannot now say how far they will be in accordance with our own views. Our readers have heard very little from Bro. Weethee for some time; but they will remember him as the late President of Beverly College, Ohio.

A REVOLTING DOCTRINE.—That infants must be lost, who are not old enough to exercise faith, because those only who exercise faith, can thereby recover the immortality that Adam lost. Not so did the Savior teach: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

THE RIGHT SPIRIT.—The first two bills from which we had returns, brought us each a new subscriber. That is meeting our circular with the right spirit, and one worthy of imitation by all our friends. Such a return is a full remuneration for past remissness.

Foreign News.

The British Steamer "Britannia," which was due a week since, arrived Wednesday evening, bringing intelligence to the 19th ult. The monetary crisis in England is less alarming. Says Willmer's "European Times":—

"It is satisfactory to state that the interval which has passed since the departure of the Steamship 'Acadia,' has been one of far less excitement than we have had to describe for some time. Numerous failures of mercantile houses, and a heavy list of bankrupts, both in England and Scotland, still attest the deep-seated mischief which has crept into our commercial system; but, upon the whole, a very marked improvement in public feeling has prevailed. The great discount houses in London have reduced the rate of interest allowed on money at call by one per cent., and money for commercial purchases may be procured 'at a price,' but whilst the minimum rate at the Bank of England is still kept up at eight per cent., it would be delusive to say that our difficulties are removed."

"The state of Ireland continues to excite the deepest anxiety and alarm among all classes. The assassinations and violent breaches of the law committed in various parts of the country have called forth a proclamation from Lord Clarendon, which plainly gives notice that if the modes he indicates for the suppression of crime and outrage be disregarded, other more stringent measures will be adopted. His lordship appeals with great earnestness to the gentry, and to the well-disposed farmers and peasantry, to aid him in the repression of crime. No means will be left untried to extinguish the present wicked spirit abroad."

"It is reported that military officers stationed in the disturbed counties will be invested with civil authority to enable them to suppress the lawless bands which infest those districts, and even the 'liberal' journals of London concur in the propriety of passing an arms bill, suspending the Habeas Corpus Act, or, indeed, conferring upon Government the most unlimited powers for the protection of life and property, and for the repression of the atrocious acts which threaten the utter disorganization of all law and public order."

France.—This Government is unremitting in its preparations for any more forcible demonstration on the part of the Radicals. The "Reforme" states that 1850 pieces of artillery, intended for the armament of the detached forts around Paris, are stored in the Castle of Vincennes and in the fort of Alfort.

Three cases of decided Asiatic cholera are said to have shown themselves on Sunday in the Faubourg St. Germain. There is no doubt that the ordinary spasmodic cholera is very prevalent in Paris, and that there have been some fatal cases, but this is the first time the Asiatic cholera has shown itself.

It is said that no sufficient ground of inculpation being discovered against Madlle. De Luzzi, compromised by the Prasin murder, that lady is to be immediately liberated. She is still in the Conciergerie.

Postage arrangements are in progress to secure two deliveries of letters each day between France and England. The mails are to leave Paris for London at twelve o'clock, noon, and at seven in the evening, will be delivered in London between eleven and twelve the following morning, and those which leave Paris at noon will be delivered in London the following afternoon about four o'clock.

Spain.—Senor Pacheco has been superseded by Senor Martinez la Rosa, as ambassador at Rome. Senor Ros de Olano and General Cordova have been dismissed from the cabinet; and Narvaez has assumed the war portfolio. Senor Sartorius fills temporarily the post of minister of public instruction, which was destined, it was believed, for Senor Pidal.

General Espartero's refusal of the London embassy has given great offence to Narvaez and the Queen-Mother. Espartero has in consequence been forbidden to return to Spain. General Alaix has been peremptorily ordered to quit Madrid within twenty-four hours. M. Salamanca and M. Escocura are to have a similar fate, and the former has already actually received intimation that if he do not at once resign his seat in the chamber of deputies and quit the country, he will at once be impeached, or impeachment under the regime of General Narvaez being, as a matter of course, a condemnation. All the captains-general of the puritan section of Moderados have been deprived of their commands, and replaced by devoted partisans of Queen Christina and General Narvaez.

Mirall, the bass singer, reached Marseilles on the 3d, under charge of an officer and a gendarme, by whom he was delivered over to the Spanish consul, with instructions for his future disposal.

The Press in Russia.—The administration of the Post-office in Russia has just published the list of the foreign newspapers which will be permitted to enter Russia next year. The total number is three hundred and sixty-six, of which one hundred and fifty-six are German, one hundred and three French, forty-five English, and two Polish.

Correspondence.

Letter from Bro. I. H. Shipman.

Dear Bro. Himes:—I have been much interested in the "Herald" ever since its first appearance, and have been a reader of nearly every number ever issued. Coming to my help as it did, when I was weak in faith, it seemed to be a providence of God to forward a work which was then out of sight of most of our dear brethren that have since believed.—From its beginning it has lost none of its interest, and I am persuaded that its conductors have increased in knowledge and ability, as they have advanced in this glorious, yet to the world unpromising, undertaking.

Having known you, and something of your proceedings, perhaps it may not be amiss to speak a word by way of comfort and admonition, at this critical time. I know, my brother, that your labors have been most arduous, and wearing to the constitution, and that you have spared no toil or hardship, day or night, however perilous your situation, for the benefit of your brethren, and for the cause of God. I think many of the readers of the "Herald" that have attentively read your appointments, and accounts of your meetings, by yourself and a multitude of our most trustworthy brethren, will bear testimony with me on this point. Still I think your labor has been done cheerfully, and He for whom you have labored has been your support. And the thousands that have been committed to your hands for the spread of the light in a dark and dreary world, shows the confidence our brethren have had in your integrity, and I think no one has shown that a single dollar has been defrauded by you from its original purpose. Your books have been examined by impartial committees, some of whom differed with you, and had no particular interest in your affairs, and they have said to us and the world, that your affairs were conducted with honesty and propriety. We have often seen large donations from your private funds given to the destitute for the benefit of the cause, which sums were as really yours, as are the farms, merchandise, &c., of our brethren theirs. But I am satisfied your labors and sacrifices are not the greatest trials with which you meet, neither are they always from those without. Your friends are not ignorant of the past, nor the present. We know some who owe much to your labors as an instrument in the hand of God, who can secretly backbite, and try in your absence to injure you, and afterwards send appointments to your paper for publication, addressing you as dear brother. This has pained my heart, and doubtless yours also. I think in these cases you have tried to heed the apostle's words,—“Be patient, for the coming of the Lord draweth nigh.” I am satisfied, by being at times in your office, that no station can be more perplexing than yours and Bro. Bliss's, in conducting the "Herald." Not that I think an editor is under obligation to please every one, yet they feel for their brethren and the cause, and wish to avoid division and contention, especially where it is to no profit. One brother says, "Stop writing on the state of the dead, or stop my paper;" another says, "Do you think to keep this question out of the paper, and thus gag us?" And yet both are of the same faith. Such things are exceedingly trying; for under such circumstances you must certainly be censured by those that should be encouraging you in warning men of an approaching judgment.

I have hoped for union among those looking for the King of kings: but some are determined to work division, notwithstanding the cause of God may suffer ever so much in consequence thereof. Yet I think the greater portion of the real lovers of the blessed hope will remain united, and the cause will go on, and the "Herald" be sustained. I know it is exceeding painful to those who feel a deep interest in the great question of the Lord's coming, to have every opportunity seized upon for cutting off its subscribers, and turning aside its supporters to other influences that are calculated to work a division.

When the Advent question was presented before the churches, some of every denomination in the land embraced it, and we came together on the holy ground of looking for our Master from heaven, without ever dreaming we had got to give up our individual views on other questions foreign from this, or be placed in the "apostacy." If our faith has got to so low an ebb that each must contend for his old sectarian views, we shall have as many sects among us as we have left behind, and so instead of avoiding sectarianism, we shall multiply sect upon sect.

I have written the above that you may know

that some, and we hope not a few, are aware of your abundant labors and trials, and know how to appreciate your faithfulness in the cause. I hope your spirits will not sink under the trials of the way. God is the hope of his people. I might have said much more of causes of present trial, but I see you have commenced a series of articles on some of those things. And now, Bro. Himes, Bliss, and Hale, suffer a word of advice from your unworthy brother: Keep everything out of those articles like acrimony, or a desire for the mastery, only for the truth's sake. I know you have suffered much by those things, and now you think best to speak.—Try to speak in love, while it may yet be in all plainness. Live in peace with all men, as much as in you lieth. I hope the "Herald" will continue to bring glad tidings, until the waiting subjects loyal to their King see him in his beauty, and behold the land once a very far off, but now "especially nigh." I do not speak thus because I agree in all things with the "Herald." I never expect to see eye to eye in all things with the watchmen, until we see as we are seen—when that which is perfect is come.—But my heart and hand are with you in the glorious subject for which your paper was first started, and to which I pray it may ever be devoted. Sure am I that the great day of which the fathers and holy seers have spoken is at hand. Let us keep the spirit of Christ, that we may be his and Abraham's seed. I hope soon to hail all my dear brethren with whom I have taken sweet counsel in this vale of tears, sickness, and death, on the fields of the paradise of God. When the holy city, looked for by Abraham, Isaiah, and Peter, and described by John, comes down from heaven, it will be met by the prophets of Israel, and all the blood-washed millions which no man can number, who with the harps of God in their hands will sing with immortal tongues the praise of Him who hath redeemed them out of every nation. Shall we be there, dear brother, and share a part? May God grant that the glories of that blissful world may stimulate us to suffer on till our Deliverer comes. I feel more and more like a stranger and pilgrim on the earth.

Praying, "Thy kingdom come,"

I. H. SHIPMAN.

Sugar Hill (N. H.), Nov. 24th, 1847.

Sounding of the Seventh Trumpet.

Bro. Himes:—Will you permit me to say a few words in reply to Bro. Miller? I do think Bro. M. is mistaken in his view about the seventh angel's having begun to sound. Moreover, I think he has left a door open for just such inferences as some men have drawn from his argument.

Now the phrase, "*hōtan melleē satpizein*," rendered by our translators "when he shall begin to sound," will not admit of the idea of "after," as given by Bro. M.

Liddle and Scott, whose Lexicon is considered the best extant, give *mello*, rendered "shall begin," thus: "Radical signification, to be on the point, to do or suffer something; 2. To be about, to do." Robinson—"To be about to do or suffer anything—to be on the point of." Donnegan—"To be about to do; to intend doing; to purpose or have an inclination to do; to wish to do; to prepare to do; to be about to come or happen," &c.

From the above it will be seen, that the translators give the event, viz., the finishing of the mystery of God, the latest possible point *mello* will allow, when they say "shall begin." They have given it a secondary signification, as it is. For if they had given it the primary, it would read, "when he shall be on the point to sound," or "when he shall be about to sound," &c. This would not affect the question when the days of the voice of the angel should begin—they may have begun when the sixth ceased to sound, and yet the seventh not yet have sounded. But it does cut off the idea that the mystery of God will be finished any length of time after. There seems to me to be a little time between the cessation of the sixth, and the commencement of the seventh. I believe we are now in that time called "quickly;" and soon the seventh angel will raise that awful trumpet, and put it to his lips, the signal of which shall seal the doom of this God-hating world. The door of mercy is still open, blessed be God, all the misanthropy in the universe to the contrary, notwithstanding. I have no sympathy for that theory which shuts up the kingdom of heaven against men, any more than Bro. M. has.—Nor do I think the truth of the question, or of any question, turns on the fact of Bro. M.'s, or any other man's, faith. Yet I would not, nor would I have any other man, leave the

least gap open for men who denounce their fellow men as apostate, who shall be found trying to get their fellow men reconciled to Christ, when the Lord shall come.

Bro. Miller will receive the above suggestions in kindness, I doubt not.

Yours, waiting for eternal life,

G. NEEDHAM.

Albany (N. Y.), Nov. 16th, 1847.

Few Receive Present Truth.

"The natural man perceiveth not the things of the Spirit." Is this true of one age only, or of every age? The miracles of the Savior, which demonstrated him to be the Messiah of the prophets, were looked upon by the learned Jews, Greeks, and Romans, in Judea at that time, as impositions, designed to deceive the common people; whose guardians the learned have always claimed to be in such matters.—While he said, "The works that I do, they bear witness of me;" they said, "Nay; he deceiveth the people." 6,000,000, embracing the Sanhedrim and the priests, decided against less than 1000, that he was an impostor! Yet now 300,000,000 decide that what was then "foolishness to the Greek, and no sign to the Jew," was both "the wisdom and the power of God"! This change of public opinion is claimed in favor of this age; but if we return to the Savior's time, we find a similar claim instituted by that age, above the generation which slew the prophets. Matt. 23:29-31—"Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." If we look back to the time of Noah, Elijah, Jeremiah, Ezekiel, and all the prophets, we find the same misjudgment by the mass, even of those who had a "form of godliness." And if we glide down the stream of time to the signs which were to precede and indicate the end, we find that there will scarcely be "faith on the earth"—the mass "crying, Peace and safety;" and as boldly inquiring, "Where is the promise of his coming?" as the Jews inquired, "Have any of the priests believed on him?" We see, therefore, that there is a striking analogy between all ages, as it respects admitting the evidence of a "present truth"—that the "narrow way" is no wider at its termination than at its beginning. And as "*the way*" is so narrow that "*few only find it*," and as Christ is "*the way*," and "no man can come unto the Father but by him;" it follows, that either we must have another Savior, who will be a broader way to life, or that but a few of any age will find it. Alas! how few "count the cost" of a holy life! And hence, when "persecution ariseth for the word's sake," as we see it has in every age, "not having rest in themselves, they endure but for a time and then fall away;" while here and there one, who knows that "if he will live godly in Christ Jesus he shall suffer persecution," breasts the storm and says, "Though all men forsake thee, yet will not I." I. E. J.

Letter from Bro. Aaron Clapp.

Bro. Himes:—I have felt it my duty for some time to give, through the "Herald," a Christian exhortation to those substantial ministers of the Gospel who a few years ago were sounding the midnight cry, and went forth like flaming torches, calling upon the inhabitants of the earth to arise and prepare to meet their God. Then their labors were blessed to the conversion and salvation of souls, and their light shone and their influence was felt all over the land. But alas! their light is now put under a bushel, they have left the field and united with those who oppose our glorious hope and speedy redemption.

What, Bro. Himes, if you (and I rejoice that I can say scores of others, now faithful heralds of the speedy coming of Christ) had,—at the passing of '43, when trials came severe, and error of all kinds came in like a flood, and fanaticism and wild-fire were seen all around,—left the field and your work, ceased all operations, and joined with a scoffing world? Where would the blessed cause of God have gone to? It would have sunk in disgrace under fanaticism, and fallen into oblivion and obscurity, unless God had raised up another class of men that would have taken our places, which I believe he would have done, if all had left the work. If it was your duty, and the duty of those that have left the field, to preach and warn the world in '42 and '43, of the fast approaching judgment, it is

your duty, and their duty, to do it now. We are certainly nearer the judgment now, and have all the evidences of its soon coming now that we had then, and more. The events of the day show clearly, by comparing them with the Scriptures, that we are right on the end of time. O how faithful the servants of God ought to be at this late day.

But to return: many prominent brethren who were with us have now put their lights under a bushel, or under the table.

We see some who once held on to the flaming truths of the Gospel, and went forth preaching in the Holy Ghost and in power sent down from heaven, who are now taking the precious promises to the saints of the Most High God and giving them, or applying them, to the carnal Jews, the literal descendants of Jacob, thus crying peace and safety to that most wicked people, and saying there will be a probation to them after the advent of Christ.—The apostle says, that at the revelation of him the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also, and all the works (not part) therein shall be burned up, and in flaming fire will he take vengeance on all those (not part) that obey not the gospel of our Lord and Savior Jesus Christ. It appears to me that the Jews are the last people that obey the Gospel, and hence they will be destroyed at the Advent, and there will be no probation for them after the coming of the Lord.

Again, we see others who preached considerable about the seventh month movement have become vile blasphemers, and have made full shipwreck of faith, and others that have disgraced the cause of God by their wicked conduct. But we are grieved to see dear brethren, whose preaching, and publications that have been spread over the land, have been so comforting to the saints of God, and awakening to the ungodly, and been read and heard with such deep interest, join themselves to popular sects, and put their light under a bushel.

I might name many of this class, that do not stand now on the Advent as they did, nor as they should, and give that prominence to it that they ought, nor as they will wish they had when the Lord comes, that they might be able to say at the end, like Paul, we have fought a good fight, we have kept the faith, we have finished our course, and now shall receive our crown. Christ told his disciples to let their light shine, and so shine that others seeing their good works may be led to glorify their Father which is in heaven. They were lights of the world, and a city set on a hill which cannot be hid. Do not put the light under a bushel, but on a candlestick, that it may give light all around. He that is not with me is against me, and gathers not with me scatters abroad, and all their influence is against the cause. When Christ was on earth, and about to leave his disciples, everything looked dark and discouraging to them. Peter says, I am going a-fishing; others said, I will go too. But Jesus looked at Peter, and said, Lovest thou me? and inquired of him three times, until Peter was grieved, and answered, Lord, thou knowest all things; thou knowest I love thee. Well, feed my sheep—feed my lambs. So I would in love ask those brethren if they love Jesus? If so, then look upon those sheep and lambs who were converted through your instrumentality, now left as they are among wolves; and when you look upon them, will you have pity and feed them with the bread of eternal life?

I do believe there is a tremendous responsibility resting on those who believe in these glorious truths, and we cannot be too much engaged in this great work of warning the world, and saving souls. If these few lines should be the means of arousing some of those ministers that have backslidden from these truths, or strengthen the faith and courage of others to hold on and hold out to the end, I should rejoice, and give God the glory.

I believe we have the truth. We cannot be mistaken. As Bro. Rice said a few days before his death, "God will not deceive us: the Bible does not lie: it is true, and the Lord will soon come; and we ought to be ready for his coming every moment."

Hartford (Ct.), Nov. 16th, 1847.

[In the obituary of Bro. Rice, alluded to in the preceding paragraph, which appeared in the "Herald" of Nov. 20th, his name was mis-printed Price.]

LETTER FROM BRO. I. ADRIAN.

Dear Bro. Himes:—I am again at home, enjoying a moment's rest from the fatigue of the field. And as I have said nothing in relation to my travels and labors for the last six months, it may be my duty to give to the brethren scat-

tered abroad some account of what I have been doing.

I have travelled extensively in the State of Maine, and have had a good opportunity to become familiar with the state of things in that State. The Advent cause has many tried and substantial friends there who would stand another storm better than they did the last. I confess I was happily disappointed in the results of my visit. I was received with cordiality and Christian charity. In Portland, Litchfield, Gardiner, and China, I found churches waiting for redemption. They have passed through some most severe trials; wave after wave of fanaticism has rolled over them; but thanks be to God, they are now rolling back upon those who set them in motion. The brethren now stand clear from all these unhealthy influences, and are increasing in numbers and in graces. While I have any sense of gratitude, I shall remember them for their liberality and kindness.

I have also travelled in Massachusetts and Connecticut, and in every place have witnessed the work of the Lord. Bro. Mathewson and myself attended a week's meeting on Kent Mountain. The interest manifested was so great, that no house large enough to hold the people who came to hear could be procured. Sinners were converted, and the backslider turned to the Lord. May the Lord sustain Bro. Morgan in that place. In Hartford, Springfield, and other places in the vicinity, I have labored with all my strength, and sometimes under the most severe trials, the cause of which I refrain from mentioning at present. I am willing not only to spend my strength, but my life also, if required, to promote the eternal happiness of my fellow men. My dear brethren, do we believe that we are standing on the very verge of the judgment, and surrounded by myriads of accountable creatures who are unprepared for it? O God! do I believe it?—do we all believe it?—How, then, shall we manifest that we do?—Shall it be by betraying in all our actions the principle of supreme selfishness? Shall it be by vain disputations, and cruel jealousies? Or shall we do it by manifesting to the world our willingness to suffer for the truth—our willingness to forego the luxuries (and even some of the comforts) of life, in order to advance the great principles of truth designed of God to save the thousands who are ready to perish? I ask, are we satisfied with the great principle of truth by which we have been called out to the gaze of mankind? Can we still lay our hands upon the sacred volume, and say with triumphant assurance, that it is the guide we have followed? And are we filled with satisfaction and joy when we see that all the assaults of our enemies but serve to prove our position impregnable? Why, then, I ask, do we not unite faithfully to propagate the truth? What we do must be done quickly.

My dear brethren, is there no motive that can be presented for your encouragement? If you will but be faithful a little longer, your hopes will be realized—your salvation secured for ever. You will soon be surrounded with glory unutterable, in God's everlasting kingdom, there to dwell for ever, with a body clothed with immortality, and invested with power to enjoy the full blaze of that glory which emanates from God and the Lamb. O, glorious reward for the faithful, who are destined to sit on the throne with Christ, to drink of the streams of pleasure, and eat of the tree of life, which are in the midst of the paradise of God! But O, the wicked! Turn your eyes one moment from these glories, and let them rest on the world. O God, what a sight! No message of salvation is heard—the hope of mercy has fled—the door, which was so long open, while the forbearance of God was manifested, is shut—closed for ever—the door of heaven is shut, and God and angels turn their backs upon the sight—All below the throne is black despair. O God, can this be real?—is this scene soon to be enacted before an assembled universe? I will toil on, and count no trials too severe. Yours, in patient waiting for Christ.

Palmer Three Rivers, Nov. 24th, '47.

P.S. I would say to the brethren in Providence and North Scituate, R. I., that I will be with them, the Lord willing, the first two Sundays in January, as they shall appoint, and give me notice. My P. O. address is Three Rivers, Palmer, Mass.

LETTER FROM SISTER F. BECKWITH.

Bro. Himes:—Since you have been at home, I have made several attempts to write, but poor health, and a variety of other causes, have prevented. The reason my paper was not taken from the Post-office was not because I felt no interest in the Advent cause, but it was in consequence of my removal from place to place, for more than a year.

Here truly we have no continuing city; but we are trying to seek that which is to come. My only desire to stay in this world is, that I may be better prepared for the world to come—that when Christ, who is our life, shall appear, I may also appear with him in glory. Neither do I care where I am, if I can feel as good old Job did when he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms

destroy this body, yet in my flesh shall I see God." Yes, brother, if this can be the language of my heart, I shall fear no evil.—Yea, though I walk through the valley of the shadow of death.

I can assure you that we are friends to the Advent cause, which is indeed a glorious one. We often think and speak of you. And should kind Providence ever direct your steps this way, you will meet with a warm reception at our house.

I have read with much satisfaction the accounts of the different meetings, and almost envied the brethren their happiness. But I am thankful I have not got to go to meetings to find the Lord; no, he is with us,—he has not cast us away from his presence, nor taken his Holy Spirit from us, although I have deserved it. I have conformed too much to this vain world, the spirit of which is enmity against God, for it is not subject to the law of God, neither indeed can be.

In respect to our Lord's second advent, I know that it will take place at the last day; but I have never been able to see any definite time since '44; nor have I entirely recovered from that sad disappointment. However, I never wish to forget its approach, but to keep it constantly in view, so that when it arrives I may be ready. O blessed period! happy moment! when I trust I shall be for ever exempt from pain, and released from all misery. O that it may be said to me in that solemn hour, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But how can I expect this when I have been so unfaithful? The Lord says, "Return unto me, and I will return unto you." I thank the Lord for the many promises in his word. I am resolved, by the grace of God, to gain an entrance to the new Jerusalem. Yours, in hope of eternal life.

Northfield, Nov. 14th, 1847.

LETTER FROM BRO. T. CHALLACOMBE.

Dear Bro. Himes:—I hope, by the grace of God, to help support the "Herald" as long as time lasts, for I still regard the Lord as nigh, even at the door; and my prayer is, "Come, Lord Jesus, come quickly." I will support it, first, for the special benefit I derive from reading its pages. It is to me a welcome weekly visitor, bringing, as it were, good news from a far country. I think it the best religious paper in circulation; for while others are generally made up of long, tedious articles, in vindicating their own course on church government, &c., the "Herald" presents the naked truth of God's word. Secondly, I hope to support it for the sake of the cause it advocates—the proclamation of the gospel of the kingdom at hand,—the final and triumphant deliverance of the people of God from a state of trouble and sorrow, and the prospect of soon obtaining an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.

Dear brother, I thank God that there are still some, in this age of degeneracy and lukewarmness, who dare uncompromisingly and unflinchingly stand up for the truth, and sacrifice all for the cause of God. I deeply sympathize with you in your trials and labors. But you have many great and precious to cheer you in your relation to the cause of God.

I am willing, for one, to declare in favor of the editors and conductors of the "Herald," in their straight-forward course. But at the same time, I deeply sympathize with them in regard to the attacks that are continually being made upon them. And notwithstanding all that I can do, I cannot bring together charity enough to believe, that the authors of them are honest seekers after truth. They wish to destroy your influence, and that of the "Herald." They ought to know that it is not the design of the "Herald" to discuss irrelevant and foolish questions. And I would ask of those who seek to introduce such questions, What is their practical influence on the salvation of men? It appears to me that such men have lost their interest in the main points, and hence take up with some error to busy themselves with. I do not like the spirit that charges you with favoring Universalism; when the fact is, that the same argument they use is adopted by Universalists. It is useless to enter into an argument on the subject,—too much time has already been wasted on it. It is separating, weakening, and destroying the Advent cause. Brethren, let us have our eye fixed on the prize,—let us keep our eye single, and our whole body will be full of light. I bid you God speed in your work of faith and labor of love, praying that you may be steadfast, immovable, always abounding in the work of the Lord, inasmuch as your labor will not be in vain in the Lord.

I sincerely wish some Advent minister would find his way into this section of country, as we have no preaching on the subject, except what we get through the "Herald."

Honesdale (Pa.), Nov. 15th, 1847.

LETTER FROM BRO. A. G. JENNINGS.

Dear Bro. Himes:—I hope you will keep on your course, with your eye steadily fixed on the compass, and not veer to the right or to the left. I have seen nothing in the editorial department of

the "Herald" that I disapprove of. It is a consolation to hear from so many brethren in different parts of the land, giving accounts of revivals among Adventists, thereby abundantly proving that the door of mercy is yet wide open. It would almost seem, however, that it is closed to some churches; for they are in a deplorable state, and appear to be ignorant of it. If the man that Ezekiel saw with the ink-horn by his side, was to pass through our churches, how many, think you, would he mark that sigh and lament over the desolation of Zion? I fear that many are saying to themselves that they are increased in goods, and have need of nothing.

It is a long time since I have taken by the hand a brother of like precious faith of the speedy coming of the Lord. Nor am I at all shaken because I am alone in the church. I thank God that Bro. Miller's letters ever fell into my hands. If they had not, I should probably have gone with the rest of the brethren in the church.

Our pastor, in attending a funeral, (of a man that died of consumption, and who, for several weeks previous, was not expected to live from day to day,) observed, that Christ came suddenly to him, although he had been sick some time. I am much surprised that a man of sense should make such perversions of Scripture; as though our Savior understood his disciples to ask him when they should die, or what would be the sign of his coming to take them away. Is it to be wondered at, that there are no more conversions? It is so long since we have had an addition to our church, that I cannot remember the last one. Yet the Sabbath is duly observed, and the church is well attended; for the people do not feel easy in staying away from meeting, although they do not get fed, but return as hungry as they went.

I believe it is our duty to send the gospel to every creature under heaven, which will be a swift witness against them if they do not believe. But I find no promise in the word of God to warrant the Christian to hope that the world will be converted. On the contrary, we are taught that men will grow worse, and worse, until Satan is chained, or his power destroyed, at the coming of Christ. What better are the Protestants than the Catholics? I mean the common people. While the priests will not let the latter read the Bible at all, the former, in too many instances, pervert it. Will not the blood of souls be found in their skirts? Your brother in the Lord.

Fairfield (Ct.), Nov. 18th, 1847.

Bro. JOHN J. PORTER writes from Philadelphia, Nov. 15th, 1847:—

Dear Bro. Himes:—I am still striving for the kingdom which the Lord hath promised to the faithful at his appearing. My health seems to improve a little, and I hope that I shall be able once more to preach the glad tidings of the kingdom at hand. It has been more than six weeks since I have been able to labor publicly, and I long to be in the field again. When I read the many requests for Advent lecturers to visit different parts of the land, and see all around the fields all white for the harvest, I long to enter again upon the work of warning the world of the coming judgment, and try to win souls to Christ; and my constant prayer is, that God would send forth more laborers into the field.

Bro. Litch is still at his post in this city, testifying the things that are written by the prophets, that the Lord will surely come at the time appointed, and that the time of restitution is certainly at hand. How precious to the believer are the promises of God—he knows that they cannot fail. His faithfulness in time past is a sure pledge for the future; and with an eye of faith he can look forward and rejoice in hope. While the judgments of God are abroad in the land, he is admonished of his duty; and while the signs are transpiring, he can look up, and expect full redemption. Though the world do not believe the testimony of God concerning the coming One, yet he will appear, and the "nations shall be confounded at all their might." Let all the faithful press on, and soon they will gain the crown.

Bro. THOMAS WARDLE writes from Philadelphia, Nov. 15th, 1847:—

Dear Bro. Himes:—I feel a great deal of anxiety of mind for the cause we have espoused. I perceive that you have no lack of trials, or anxiety, in your work. But it gives me great pleasure to know that you are preserved thus far from the many snares that are laid for your feet, by enemies without, and false brethren within. I am much comforted by the articles that appear in the "Herald," especially by some recent ones from our Bro. L. E. Jones, of New York city. They are the kind to keep alive the spirit of the little flock that thought our King would, ere this, have redeemed Israel. My heart is rejoiced to find, that we have such faithful watchmen in Israel in this time of trial.

Permit me to say, that we think you have done your duty nobly amid the pelting storms, and like the successful mariner, you shall have your reward when you arrive in port. Like, did I say? Ab, no: the symbol is too faint,—the reality exceeds all we can conceive. Then go on, Bro. Himes, and God will bless you as long as you turn not to the right or left; but continually present the coming of our Redeemer as the bur-

den of your mission. It is delightful to think of the reward that awaits the faithful.

Bro. CLAPP writes from Syracuse (N. Y.), Nov. 11th, 1847:—

Dear Bro. Himes:—I have been a constant reader of the "Herald" and the "Midnight Cry" ever since I embraced the Advent faith, and have always found them what they professed to be. I still feel an interest in sustaining the "Herald" as far as my limited circumstances will permit. I have done a little, and tried to do more in getting subscribers. I wish you to send the "Herald" to —, of this place. He has become, of late, quite interested in the Advent doctrine. He was a strong infidel until I became acquainted with him. I have done what little I could to give him light on the subject of the Advent. Bro. Brywater spent a few days with us, and also about ten days in Homer, much to the joy of that people. Quite a number have professed the faith.

[Bro. Clapp has set a good example. Let all who can do likewise. How much better this than to spend our time in the discussion of "doubtful questions," and "gendering strife." We shall call at Syracuse as we go West. Bro. Hale will accompany us. We shall afford you all the aid we can.]

Bro. THOMAS GRANDY writes from Panton (Vt.), Nov. 23d, 1847:—

Dear Bro. Himes:—I have just made a visit to the brethren in Fort Ann and in Ticonderoga. Many of them have lately experienced severe trials, which would sometimes almost overcome them. But hitherto they have been sustained, and their confidence in God has been increased. The loss of our dear Bro. H. Shipman is very sensibly felt by the little band in Fort Ann;—but he rests from his labors. They hold meetings sometimes at Sister Shipman's, and sometimes at the west part of the town; a good state of feeling exists among them. In Ticonderoga, they are situated so remotely from each other, that they do not hold meetings of their own, except occasionally, when they are visited by ministering brethren. They were much revived and comforted at the Basin Harbor tent-meeting. I have been with the brethren at Addison a few times since that meeting, and once at Bristol. The brethren in these places, and in others in the vicinity, are generally firm and steadfast in the faith, so far as they can be, with so much love of the world.

Bro. M. SWEET writes from Montgomery (Vt.), Nov. 14th, 1847:—

Bro. Himes:—I have been requested to write my belief. I do not believe in Eden purity here, nor in spiritual helps, or spiritual wives, or in kissing, as an act of worship. I believe in the personal coming of Christ at the door, as I have for the last five years, and have preached it. I do not believe in going by our feelings, dreams, or imaginations. I believe in the entire order of God's house;—in preaching the letter of truth in the spirit of truth, and in having all things in order when Christ shall come. I am glad to see your steadfast course in conducting the "Herald." Keep on the all-important subject of the Lord's coming, when all God's people will receive their reward. I think the present condition of the world shows us that the Lord's is at the door.

Bro. JOS. TREVER writes from Hamilton, Madison Co., N. Y., Nov. 25th, 1847:—

I have been for a long time a confident believer in the personal coming and reign of our blessed Lord, but have never been fully satisfied that it was in our power to define the time. It is our duty to watch the signs of the time, and to be at all times ready for the glorious appearing of our glorified Savior. I am utterly astonished that the Rabbins of the present day are so unwilling to embrace the to me perfectly plain doctrine, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Yours for the plain truth.

Bro. E. CANFIELD writes from Oswego (N. Y.), Nov. 22d, 1847:—

My own health has been very poor for some months past, on account of a pulmonary affection. I consider myself now improving; and I trust I may yet see my Redeemer's glorious advent, without first tasting death. But not my will, but His, be done. He knows better than ourselves what is best for us; and it is a blessed privilege to commit all our interests to him, both for this world and the next, to rejoice in his supremacy, delight in his perfections, and hope for redemption. May the Lord sanctify us, and preserve us blameless to his coming.

Bro. S. W. TAUBER writes from Williamstown (Vt.), Nov. 17th, 1847:—

Dear Bro. Himes:—The Lord is still with us in the north part of Vermont. A few weeks ago, I baptized six happy souls, five whom related their experience of conversion within the last four months. Truly our labor is not in vain in the Lord. Yours in the blessed hope of soon seeing the King in his beauty.

Summary.

Mr. J. M. Boyd, of Baltimore, accidentally shot himself on Saturday, at the United States Hotel in Philadelphia. The ball entered the abdomen, and lodged beneath the skin of the lower part of the back, from whence it was extracted, and he may perhaps recover. Mr. Boyd was married in Baltimore on the morning of that day.

The Washington correspondent of the "Journal of Commerce" says, that orders have been sent to Gen. Scott to take measures for disarming the Mexicans in all parts of the country, as far as practicable.

The Bible Society of Virginia have authorized the presentation of the Bible to all colored members of the church who are able to read, and unable to buy a copy.

A mad dog was shot in Castle-street a few days since, after having severely wounded a lad about twelve years old.

On Saturday evening last, a young man named Teschemacher, who resides in Webster-street, East Boston, in stepping from the ferry-boat, had one of his legs caught between the boat and wharf, and badly crushed.

Steamer Caroline burst a boiler on the 19th inst., whilst lying at the mouth of the Wabash river, killing three persons, and severely scalding six others.

The corpse of an infant child, apparently two or three days old, was found packed in a cigar-box, and deposited near the Lowell Railroad depot, and buried by order of the Coroner.

William H. Babb, of Cape Elizabeth, died suddenly in the street at Portland.

A man dropped dead in Danforth-street, Portland, on Friday, the 13th inst.

By examining the tongue of their patient, physicians discover the diseases of the body; and philosophers, the diseases of the mind.

A young man named Nelson C. Tutill, while passing a store in Albany on Monday, was struck by a barrel of flour which fell from one of the upper lofts, and hurled to the ground with such violence, that he was supposed to be killed. It is not known whether he will recover.

On Friday, upon the Western Railroad, between Warren and West Brookfield, two trains, both going the same way, came in collision, by which one of the loco motives and fifteen freight-cars, were more or less broken up. No person was injured.

A rich collection of Hebrew books, consisting of five thousand printed volumes, and eight hundred manuscripts, forming the library of M. Michel, of Hamburg, has been purchased by the British Museum.

M. Arago states that there is in Siberia an entire district where, during the winter, the sky is constantly clear, and where a single particle of snow never falls.

Washington County, in Iowa, has been devastated by a great fire in the prairies. The loss of property is estimated at \$50,000.

The Rev. Mr. Poial, agent of the Virginia Bible Society, stated in a discourse at Charlestown, on Sunday last, that there are upwards of fifteen thousand families in Virginia without the Scriptures.

The body of Mrs. Lewis, wife of Ahira Lewis, carpenter, was found on Saturday morning floating in the dock near Rodman's wharf, Fairhaven. Mrs. Lewis left her residence on Elm-street, in this city, on Friday night, with no other clothing than her night dress, and is supposed to have jumped overboard in a fit of insanity. [New Bedford Mercury.]

The President's Message, which is about a column longer than last year, was delivered at Washington about 1 o'clock on Tuesday.

The Covington Iron Works, at Baltimore, have failed, throwing one thousand operatives out of employment.

The value of shipping in the United States is estimated at \$120,000,000.

There was news in Washington that Pedraza was elected President of Mexico, and will propose a renewal of negotiations. The letter giving this intelligence was received on Friday night, and is dated Vera Cruz.

When molasses is used in cooking, it is a great improvement to boil and skim it before using it. It takes out the unpleasant, raw taste, and makes it almost as good as sugar.

The population of Chicago, by the census just taken, is 16,811. Of Norfolk, Va., 15,000, an increase of 4000 within seven years.

On Saturday or Sunday night, the store of Messrs. Hodges & Emmons, South Market street, was entered by robbers, who examined the desks, threw the papers about the floor, attempted to break open the safe, and then withdrew, carrying off sixteen cents.

Jane Turner, about seventeen years of age, died in Hardwick on Saturday night, 19th ult., after taking a quantity of oil of tansy. A man named Sumner was arrested, on suspicion of having obtained it for her, but was discharged.

John Brooks, Esq., of Princeton, has recovered the \$400 which he lost at Worcester in the fall. An Irishman, who had found it, confessed to his priest at Springfield, who took the money and restored it to Mr. Brooks.

The New York "Tribune" says, that the ship St. Patrick, Captain Howe, arrived at that port, from Liverpool, on Thursday, with her physician, steward, seven seamen, and one hundred and fifteen passengers, sick with the ship-fever. The cook and one passenger died on the voyage.

"I used," said Lord Sidmouth, speaking of the wars in which England had been engaged during his time, "at

osed to think all the sufferings of war lost in its glory; now, I consider all its glory lost in its sufferings."

A child of Tryon Road, of Haydensville, fell into a kettle of hot water, on Thursday, 2d inst., and died from the effects the next day.

Michael Fitzgerald was killed at Lawrence on Thanksgiving evening, by falling down stairs, while intoxicated, and breaking his neck.

Mr. Wetherbee, the Augusta, Me., missing man, has re-appeared.

Lawrence Tearney was executed at Easton, Pa., privately, on Friday morning.

Dr. Joseph Moriarty, attendant physician at the hospital, on Deer Island, died in this city on Saturday last. He had partially recovered from the typhus fever, but suffered a relapse. He was thirty-six years of age. He had exposed himself very much by the zealous devotion to the duties of his office at the island.

The town of Newton has been sued by Mr. Williams, a resident, for \$3000, for injuries received by his wife in being thrown from a chaise upon one of the roads of that town.

An old man, of 80 years, hung himself in the ward house, New York.

Mr. Richard Freeman, of Great Falls, N. H., is missing from that village; his wallet has been found on an island in the river between Somersworth and Berwick. He is believed to have been murdered, and \$675 is offered for his murderers.

The steamer Patapsco was burnt at Baltimore on Tuesday. Loss, about \$30,000.

The splendid New York packet ship Stephen Whitney, Captain Popham, was totally wrecked off Cape Clear, on the night of the 10th ult. Ninety-one souls perished, among whom was the captain.

In the Court of Common Pleas for Middlesex, now in session at East Cambridge, Jennison, of Newton, sued White, of Watertown, for damages for slander, in charging him with being a thief. The case was given to the jury on Friday, and after being out an hour, they returned into court with a verdict of 1925 dollars damages for the plaintiff.

By the wreck of the Tallisman, sunk near Cape Girardeau, on the Mississippi, fifty-one persons are known to have been lost, sixteen of whom were German immigrants, and nine negroes; the others were mostly emigrants from Ohio to Illinois. A young man and woman just married were among them.

Capt. Levi Davis, of Hooksett, was killed upon the Concord Railroad, at Hooksett, on Thursday forenoon. He was walking upon the track.

East India ship Helena, belonging to Messrs. Griswold, of this city, which arrived on Saturday last, was attacked by a strong party of Malay pirates, somewhere near Java Head. They were gallantly repulsed by Capt. Eyre and his active crew, with the loss only of the cook's ear; which, however, was owing to the conspicuous part that dignitary assumed in the melee. [N. Y. Herald.]

A son of Mr. Jones Noyes, aged about eight years, while sliding down hill near the shipyard, was thrown from his sled among the rocks with such force, as to fracture his skull severely. He is living, but it is hardly probable that he will recover. [Eastport Sen.]

The village of Jefferson, in Powhatan, Va., we hear, was completely inundated, and the loss of the inhabitants very heavy. The beautiful bridge at Elk Island, erected at a heavy cost by the late Randolph Harrison, has been destroyed. Large quantities of produce were swept off.

The total liabilities of all the houses that have recently failed in England, are said to be \$117,500,000.

Telegraphic reports announce the total loss by fire of propeller Phoenix, on Lake Michigan, on Sunday morning at 4 o'clock, within nineteen miles of Sheboygan. The fire broke out under the deck, and there being a strong wind, the scene among over two hundred passengers was terrible. The account which we hope and believe to be most correct says, that nearly all of them were picked up by steamer Delaware, and saved. Another account has it, that only thirty were saved in small boats. The passengers were nearly all immigrant Hollanders. The Phoenix was owned by Pease & Allen, Cleveland, and insured for fifteen thousand dollars.

UNIVERSALISM.—The Boston Association of Universalists (which comprises Suffolk and the four adjoining counties) met at Cambridgeport on Wednesday, and, after a very warm discussion, adopted the following resolve, by 34 clergy and 43 lay delegate yeas, 8 nays of each kind:—

"Resolved, That this association expresses its solemn conviction, that, in order for one to be regarded as a Christian minister, with respect to faith, he must be lieve in the Bible account of the life, teachings, miracles, death, and resurrection, of the Lord Jesus Christ."

DEMONSTRATION FOR THE POPE.—A large and enthusiastic meeting has been held in New York city, for the purpose of sympathizing with the Pope in his reform movements. And resolutions of a complimentary character were unanimously passed, to be forwarded to the Pope. We also learn that similar meetings are contemplated in several other large cities.

This is a new aspect of things, and something wonderful under the sun. It is a new aspect of the political and religious world, to see the Pope, the old and sworn enemy of progress and reform,

by a single stride, placing himself in the front ranks of improvements. Nor is it any the less a new aspect of things, to see his sworn enemy, the British crown, with Protestant America, complimenting and extending the hand of friendship to him.

As friends of progress and reform, we can but look with favor on the movements of the Pope; and we think he should be encouraged in his efforts to liberate the Italians from their mental bondage. But as religionists, we do not know that in it we have reason to rejoice. We do not learn that any religious reformation is intended by him. On the contrary, he remains as firm in his religious position as did Leo X. in the days of Luther. How will his political reforms affect the religion of the world? is a question which is not yet solved. The applause with which they are received in Protestant countries, may have the effect to extend and rivet more closely the chains of the religious bondage, in which the Catholic world is enslaved. Protestants may come to look with more favor on the religious teachings of the political reformer, for whom they are ready to toss their caps in air. And thus his political reforms may pave the way for the extension of the iron bondage of the Papacy. Common sense must teach that while the Pope is regarded as the agent of Satan, his influence religiously must be very small, compared with what it is, when he is lauded as the great reformer of the age. Did we look for a millennium before the advent, we should tremble for Protestantism; but believing that all things cannot be made right till the coming of the Son of God, and that he will restore the first dominion, we have no cause to fear that any aspect of worldly influences can defer the expected day. On the contrary, the very evidences that present so gloomy a future to those who look for a millennium in time, are to us indications of coming deliverance.

THE RIGHT RESPONSE.—A brother, who stopped his paper six months since, owing a dollar, and to whom we sent a bill a few days since, writes:—

"Dear Bro. Himes,—I received your kind note and bill this evening, and can say that I was pleased to receive the same, from the fact that I wanted to hear from you. I embrace the present opportunity of sending the amount due, and tendering to you my thanks for your kindness and Christian conduct towards me; and I feel thankful to my heavenly Father that he has delivered me from all my embarrassments, and given me the ability of tendering to you your own. I enclose two dollars, and wish you to send me the 'Herald' again, directed as formerly."

Responses like the above, from all who have discontinued the paper, would be most cheering to our hearts. In sending our bills, we sent a few to those who had discontinued the "Herald,"

owing for it; and the reception of this one, induces us to send bills to the balance of such. In sending to those who have discontinued the paper, we send bills when they owe as small a sum as one dollar. To those who now take it, we send to none owing less than two.

BUSINESS NOTES.

H. H. Johnson.—The \$3 is duly credited to J. Pike, and pays to the end of v. 14.

Bro. Pollen, of China, Me.—We have received \$42 from I. Adrian, to be forwarded to you. Will you inform us how it shall be sent to you?

E. S. Woodford.—Mr. Grant owed from No. 201 to 344—the \$5 paid to 331, leaving 10 cts. still due. Your papers paid to 222—leaving \$27.79 due on it at the end of v. 15.

D. Campbell.—We sent Dec. 6th a bundle of books to you, Toronto, C. W., per Thompson's Express.

E. M. Leod, 50 cts., for two copies to 358. We have sent to you regularly, and have stopped none in your town on account of the postage law—there being no delinquents there. We have again sent No. 15.

J. H. Northrup.—We received one dollar from you last February, which we put to 234; and we have received a dollar since then, the date of which our books do not show, which paid to 310. If you have sent more than one dollar since February, it was not received.

APPOINTMENTS.

Bro. Himes will commence a course of lectures at Gardiner village, Saturday, Dec. 18, at 2 p. m., to be continued over the Sabbath. He will lecture at Hallows village, Monday, the 20th, 2 p. m., and evening. He will commence a conference at South China, Tuesday, Dec. 21, at 1 p. m., in the new meeting-house, near Dr. Pollen's, to continue two days. Thursday evening, Dec. 23, he will commence a conference at Richmond Corner, to be continued there and at the Reed meeting-house over the following Sabbath. Brethren and sisters from abroad are invited.

Bro. Himes will see that he is announced to commence his lectures in Gardiner village on Saturday, at 2 p. m. If, however, he cannot be there before the evening, he will amend the notice accordingly. If he will

write me the day he expects to arrive, I will meet him at the Temperance House.

J. H. STINSON.

Providence permitting, I will preach at the following places:—Worcester, Mass., Monday evening, Dec. 18th; Fitchburg, Tuesday evening; Northfield Farms, Wednesday evening; Vernon, Vt., Thursday evening; Springfield, Friday evening; Claremont, N. H., Sunday, Dec. 19th; Woodstock, Vt., Monday evening; East Ferrisburgh, Tuesday evening; Waterbury, Wednesday evening; Barnston, Friday evening; Troy, Sunday, Dec. 25th; Barnston, Gt. Tuesday evening, Dec. 28th, and continue over the following Sabbath, where Bro. West and others think best.

J. CUMMINGS.

Providence permitting, I will preach in Abington the second Sabbath in Dec.; in Kingston the third; in Lawrence (new city), Mass., the fourth. N. BILLINGS.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

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SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2.50 per hundred.

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No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

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No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

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"MODERN PHENOMENA OF THE HEAVENS." By Henry Jones. Price \$1 per doz., or 12 1/2 cts. single.

CRUDEN'S CONCORDANCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

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From David S. Rowe, Principal of the State Normal School, Westfield:—

"They are a beautiful set of Maps, very neatly executed, and in connection with the 'Analysis of Geography,' by Mr. Bliss, furnish the BEST and MOST ATTRACTIVE aids to the study of Geography with which I am acquainted."

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cts., or \$5 per dozen.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1/2 cts. postage.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, commencing with 1845. Also, a True Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Prentiss."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

TURNER'S DISPENSATIONAL CHART. Price, 37 1/2 cts.

CLARK'S GOSPEL CHART.—Price 37 1/2 cts.

ENGLISH ADVERT for the "Advent Herald," and other Advent publications, for Great Britain and the continent. We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Urwin, 31 Bucklersbury, London," till further notice.

Boston, Oct. 29, 1847. J. V. HINES.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

AGENTS

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Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson, Buffalo, N. Y.—J. J. Porter, Champlain, N. Y.—Henry Buckner, Cincinnati, O.—John Kline, Cleveland, O.—D. I. Robinson, Derby Line, Vt.—Stephen Foster, Jr., Hartford, Ct.—Aaron Clapp, Lowell, Mass.—L. L. Knowles, Low Hampton, N. Y.—Leonard Kimball, Milwaukee, W. T.—Luzerne Armstrong, New Bedford, Mass.—Henry V. Davis, New York City—William Tracy, 71 Forsyth-street. Burlington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Dec. 9.

77. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it if it is credited.

B. Lord, 356—50 cts.—S. Mann, 365; Elder J. Knox, 363—each \$1.50. H. Lunt, Jr. (\$1 for the cause), v. 13; Mrs. Jewell, 339; B. Renfrew, v. 14; Wm. Hargrave, v. 14; P. Reader, v. 13; E. Tenny, 359; J. Sargent, 359; Mrs. Ralph, v. 14; J. Newman, 365; E. McGonner, 365; J. Whelan, v. 14; S. V. Blakeslee, v. 15; J. Rush, 365; J. Judy, v. 15; M. Fall, 368; L. S. Pharis, v. 14; J. Brooks, v. 14; J. J. Yates, v. 15; D. Lary, v. 13; H. Hubbard, 226; S. Harburt, v. 14; M. J. Goodrich, 365; H. B. White, 365; W. Billings, 357; J. Hills, Jr., 358; D. Aldrick, v. 14; A. H. Higgins, 370; J. Van Blomcom (\$1 due), v. 13; J. W. Chase, 369—each \$1.—T. Sargent, 339; R. Henny, v. 15; A. Olsen (on acc't), v. 15; W. Nichols, 357; S. T. Vanderbeck, v. 15; J. Wiley, v. 14; C. Ed- ward, 360; Wm. Swinburn, v. 14; B. Barrett, 400—each \$2.—J. Mudgett, v. 14—\$3.—Wm. S. Miller \$4.—I. H. Shipman (C. H.), 25 copies to No. 14)—\$4.